This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

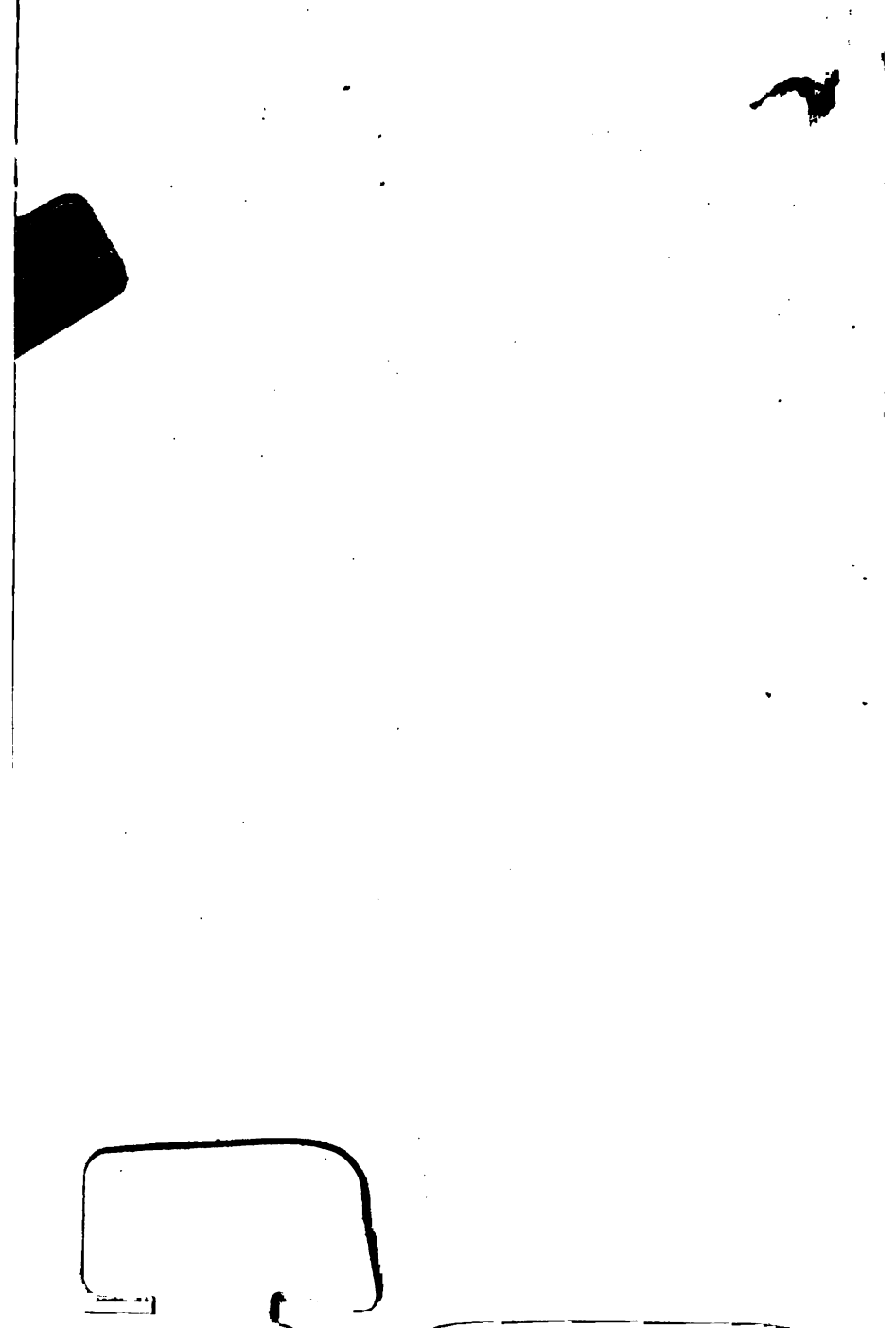
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



Mem
SB

Men and Religion Forward Movement

Messages of the Men and Religion Movement

Complete in Seven Volumes; including the Revised Reports of the Commissions presented at the Congress of the Men and Religion Forward Movement, April, 1912, together with the Principal Addresses Delivered at the Congress

VOLUME V

Boys' Work in the Local Church

Association Press
NEW YORK: 124 EAST 28th STREET
LONDON: 47 PATERNOSTER ROW, E. C.

E.D

TO NEW YORK
PUBLIC LIBRARY
198598A
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1925 L

COPYRIGHT, 1912, BY
THE INTERNATIONAL COMMITTEE OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS

CONTENTS

PART I

REPORT OF COMMISSION

		PAGE
	INTRODUCTION	1
I	THE BOY'S RELIGIOUS NEEDS	6
II	THE MESSAGE OF CHRISTIANITY TO BOYHOOD	16
III	ESSENTIAL PRINCIPLES OF ORGANIZED WORK WITH BOYS	33
IV	METHOD AND ORGANIZATION WITHIN THE LOCAL CHURCH	49
V	THE BOY AND THE SUNDAY SCHOOL	58
VI	THE CHURCH AND THE BOY'S WEEK-DAY ACTIVITIES	80
VII	THE CHURCH AND THE BOY'S HOME LIFE	85
VIII	THE RELATION OF THE CHURCH TO SOCIAL HYGIENE	97
IX	THE CHURCH AND RELIGIOUS EDUCATION	103
X	INTER-CHURCH WORK WITH BOYS	110
XI	THE BOY OUTSIDE THE CHURCH	126
XII	THE APPEAL TO THE BOY	145
	BIBLIOGRAPHY	156

PART II

ADDRESSES

	PAGE
REMARKS ON PRESENTATION OF REPORT OF COMMISSION	163
"THE DEMAND FOR A COMMUNITY-WIDE CAMPAIGN IN BOYS' WORK"	178
SETTING BOYS AT WORK FOR THE OTHER BOYS	182
THE BOY OF THE STREETS	185
THE WAGE-EARNING BOY	187

25x224

PART I

REPORT OF COMMISSION

BOYS' WORK COMMISSION

REV. CHARLES W. GILKEY, Chairman, Hyde Park Baptist Church, Chicago, Ill.

PROF. G. WALTER FISKE, Oberlin Theological Seminary, Oberlin, O.

DEAN GEORGE HODGES, Episcopal Theological School,, Cambridge, Mass.

JUDGE BEN B. LINDSEY, Juvenile Court, Denver, Colo.

E. M. ROBINSON, International Committee, Y. M. C. A., New York City.

E. H. NICHOLS, International Sunday-school Association, Chicago, Ill.

D. R. PORTER, International Committee, Y. M. C. A., New York City.

CONTRIBUTORS

PROF. ALLAN HOBEN, University of Chicago, Chicago, Ill.

JOHN BRADFORD, Y. M. C. A., Amherst, N S.

F. A. CROSBY, Y. M. C. A., Chicago, Ill.

J. L. ALEXANDER, International Sunday-school Association, Chicago, Ill.

R. A. WAITE, International Committee, Y. M. C. A., New York.

C. C. ROBINSON, International Committee, Y. M. C. A., New York.

INTRODUCTION

The literature on work with boys has grown so rapidly of late, that any additional book on the subject, even though like the present one it be the report of a Commission expressly appointed to investigate the "Boy Problem," requires some introductory word of explanation, almost of justification. The Commission found very early in its work, that of excellent books and articles on special aspects of boy life, and on particular methods and organizations for work with boys, there is assuredly no lack. The characteristics and laws of a boy's religious or intellectual or physical nature, the essential principles of successful work with boys, the detailed methods by which a patrol of Boy Scouts or a castle of the Knights of King Arthur or a summer camp may be organized and conducted, —these and many other aspects of our general subject have been abundantly and adequately discussed in many articles and numerous books and pamphlets. To add another to these there was no need.

On the other hand, the Commission soon found that in the remarkable response which the emphasis of the "Men and Religion Forward Movement" on work with boys has awakened

throughout the country, one question was being asked with increasing and insistent emphasis, to which it was by no means easy, either in conference or in print, to find an answer. And yet that question was obviously the crux of the whole situation. What can the ordinary local church, that has no special equipment, nor any special force of trained workers, do for the boys of its own community? What should it try to do, and how should it set about doing it? Realizing that this was the really essential question that would confront every pastor and Sunday-school superintendent and layman who might undertake to do something for the boys of his church, the Commission revised radically its own original plan of work, called in the help of several specialists on various lines of work with boys, and set itself to try to answer that fundamental question. This volume is the result.

Each section of the report has been written, in other words, and each aspect of the subject has been treated, so far as possible from the standpoint of the local church: and only those phases of the problem have been considered which concern the local church in the ordinary community. This volume is not primarily a study in boy nature, in the psychology of religion, or in the detailed technique of some special organization for boys. It is hoped rather that it may serve as a call to pastors and laymen alike, to rouse their churches to do something

intelligent and adequate for the boys of their own community; and that it may give some simple but essential suggestions as to how to go about it.

Accordingly, the report opens with three general sections summarizing the normal religious needs of boyhood, the relation of the Christian religion to those needs, and the principles that experience has shown to be fundamental in religious work with boys. Then follow more detailed discussions of the relation of the boy to the Sunday-school, and the ways and means of influencing him for good, both on Sunday and through the week. The relation of the church to his home, to his knowledge of himself, and to his moral and religious education, are discussed in successive chapters. Sections follow on the lines of work for boys which the churches of a neighborhood or a city can undertake together, and on their relation to the unchurched boys of their community. The report closes with a summary of the appeal which the modern church makes to the boy for his loyalty and his service. There is appended a list of organizations now working among boys, and a bibliography for workers with boys.

It had been originally intended to include in the report a section on "The Rural Church and the Boy"; but that important problem is so well treated in the report of the Country Life Commission, that the interested reader is referred to that report for a much fuller and more satis-

factory treatment than would have been possible here.

It has been generally understood from the start that the responsibilities of this Movement begin where manhood begins to dawn—at the age of adolescence. The Commission has, therefore, centered its attention on the moral and religious problems of the boy in his teens. This is not in any wise to fail to recognize the primary and fundamental importance of Christian work for and with children before the age of adolescence. Indeed, in its opening sections the report found itself compelled to treat in passing some of the problems of work with younger boys, because of the importance of such treatment as a background for its special study. But it should be distinctly understood that the general limitation of the report to the problems of adolescent boyhood, does not spring from any indifference to the importance of Christian work for children before, and for men after, that trying and critical period.

In conclusion, the Commission wishes to express its most grateful appreciation of the invaluable assistance rendered in the preparation of this report by the contributors whose names are to be found on the title page. All of them have given their time and assistance freely in the midst of other and pressing duties: and if the report contributes anything of value toward the solution of the great problem which it dis-

cusses, it is in no small measure due to their help.

CHARLES W. GILKEY
G. WALTER FISKE
GEORGE HODGES
BEN B. LINDSEY
E. M. ROBINSON
E. H. NICHOLS
D. R. PORTER

I

THE BOY'S RELIGIOUS NEEDS

Wading is not the same as swimming, nor is swimming the same as making a voyage. In all three of these exercises one needs water, but uses it in different ways. The wader walks in the water, but with solid ground under foot; the swimmer makes progress in the water by virtue of his personal skill and prowess, adjusted to the nature of that element; and the voyager sails upon the water in company with his fellows and by virtue of a thousand achievements of brawn and brain which combine to make navigation possible. In like manner the growing soul has its successive relations to that most vast and wonderful thing in life,—religion.

The boy under twelve years wades, the youth swims, the man sails. The religious needs prior to adolescence will be one thing, in adolescence another, and in adult manhood something else. There will, undoubtedly, be needs which are common to all three stages, but there will also be needs which are characteristic of each one.

The religious needs of the infant boy are simply good parents and a normal home in which, ideally, there are other children. His responses which will later make for faith, hope and love,

will be developed by the very tone and touch, the order, the security, and the atmosphere of love which begin to mold the soul prior to any understanding of articulate speech. He needs to walk and paddle along this even and safe shore where the water is warm and musical, the sand firm and clean, and where there are no sinkholes of vice, squalor, and crime, and no sharp stones of abject poverty, to wound and scar his little feet. Society owes every baby a good home, and a good home is the beginning of religion.

But the little life soon becomes articulate, attempts and increasingly understands speech, and rapidly adopts the ways and attitude of the family. Habits soon take over the acts which were at first made with conscious and absorbing effort, and the boy imitates the life of his enveloping group. For his best religious future he needs to be confirmed in habits of obedience and reverence, to adopt with his family and by his bedside the attitude of prayer, and to memorize some of the beautiful literature of faith,—prayers, Scripture selections, and suitable hymns. Good example, good habits, and the fixing of good material in memory, play a large part in his pre-adolescent religious training.

Furthermore, to state what is perhaps even more vital in early training, there is the boy's experience of inward harmony arising out of right action, and the development of conscience through the sense of disharmony, when his ac-

tions run contrary to the ethical requirements of his family or school, or any group of which he forms a part. Very early he becomes conscious of the social nature of right conduct, and of the fact that wrong conduct means not only inward disharmony, but also separation from his social group. The boy who is obstreperous and unmindful of the rights of others at table is "not wanted" there, and preferably by automatic rule banishes himself from that advantage and fellowship.

Prior to adolescence, also, the boy needs to understand that duty is not imposed by fiat, but that he is merely asked to conform to inviolable facts before which his elders and all concerned hold themselves ever accountable. In matters of honor and truthfulness he needs to realize not only that God has perfect knowledge of his conduct at all times, and seeks to aid in all that is right, but that the practice of dishonor, disloyalty, or deceit, is an offense against his fellows. If the bridge-builder tells a lie in using poor material or poor workmanship, the train plunges through the bridge and people are killed. If the provision-man adulterates food, people get sick; if he distributes bad milk, little babies die. That is the concrete and social interpretation of lying, and the small boy can comprehend it better than any form of abstract thought or even detached command.

But the chief and most inclusive fact relative to this early stage is that society accepts a

trusteeship for every child, and according to the adequacy or inadequacy of the home lays the basis of religion or of irreligion, of conduct which attempts adjustment to the child's whole world as it broadens within a wholesome atmosphere. Hence the religious needs of the small child arise from the fact that he is a ward of society, which holds in trust historic religious values such as the child could never create, but clearly needs. It would be strange, indeed, if with the importation of custom and lore touching family and national life, food, dress, and general deportment, we should not also coach the boy who asks so many questions about the great mystery along whose shining fringe he plays and splashes in happy childhood.

As preparation for making a religious response to the world, something should also be said of play, because of its value in developing spontaneity, cooperation, abandon, imagination, rhythm, loyalty, self-sacrifice, and prompt obedience to the order of the will. In general, the hearty extension of interest to its farthest limit, and the disposition to revel in life's high and eternal possibilities, will depend upon the early cultivation through play, directed and undirected, alone and in groups, of those very movements of the soul which later constitute religious faith and worship.

In this connection and as bearing upon the cultivation of the church-going habit prior to adolescence, one should keep in mind the won-

der-desire of the young boy, and his pleasure both in enacting what he sees his elders do, and in being a dignified partner with them in what are considered the standard customs of the community. It is to be regretted that the church in general does not make more of these two needs of the younger boy and also of his desire to have *something to do* in connection with public worship. The paid quartette, the minister's constantly adult point of view, the Sunday-school as a substitute for, rather than a help to, the church, and the indifference of most homes, combine to deprive the boy of the church-going habit during the very time in which habits are being formed; and thus the problem of the unchurched man, or of the unmanned church, is developed very largely by our treatment of the pre-adolescent boy.

Now the boy of whom we have been speaking, this boy along the shore, indulges for the most part in an imitative religious life which is fairly talkative and naively open. But when at about twelve years he begins to get beyond his depth, his chatter about religious matters usually ceases. His struggle for personal religion has set in under the pubertal stress. He must learn to swim, and his early efforts are not by way of deliberate experiment, but by the push of necessity. In the achievement of a personal religion, his experiences are often too chaotic to formulate even to himself; and the non-committal exterior of the adolescent boy is by no means proof

of inner peace. In the passage of the boy's religious life from the imitative type to the personal and energized form, or, in other words, as he experiences conversion, the battle is usually waged about some *concrete moral problem.* His conscience has become sensitive with regard to profanity, lying, impurity, or some other moral weakness, and his struggle centers on that. Being often defeated under the adolescent sense-pressure, he naturally seeks help, and help from the highest source of virtue. For the time being his chief concern is very properly himself, for if he "loses out" with himself he knows that all other worthy ambitions are annulled.

But he must not be kept in this self-centered state, and any successful effort to prolong such a crisis will short-circuit his religious life. The hopeful fact is that in every normal adolescent boy we may expect the implanted religious life to burst the seed-casings of precept and custom, and shoot into consciousness, thereby disturbing the emotions and the will. The degree of opposition within and without will determine very largely the sense of crisis attendant upon the experience. But, however severe the battle may be, the last thing that the boy desires is any sort of a fuss which calls attention to him as the object of public concern and prayer, or of deliberate evangelistic campaign.

On the other hand, the boy who is working out a vital religious experience both needs and welcomes a great reliable friend, one who ever

stands by, but without meddling, and who helps because of what he is. The real priest of boyhood knows that a few words suffice, and that the hand clasp of manly love speaks volumes. He also knows that the door of the heart is opened only from within.

Another important aid in bringing the boy over the threshold of vital religion is the favorable influence of his group or gang. The disposition to move together which is so pronounced in every other field must not be ignored here. The boy needs a religion which in addition to empowering him for victory over self, allies him with others of his own kind and gives him a rich collective experience. He seeks an object of loyalty, and wants to have a cause along with others, to stand for something, but still more to stand with his fellows for that thing. So that all of the pronounced movement of boys toward gang life means the possibility of church enlistment, if one can but capture the gang and turn it into the right way. And just as the undirected gang stimulates its members to gain distinction through wrong-doing, so the same group with good leadership and right ideals brings every member up to something a little better than his individual self.

It is in keeping also with the rather primitive traits of early adolescence that induction into church membership be made formal and impressive to a degree that shall not be surpassed in entrance into any other organization. All of the

formal tokens must be in keeping with the importance of the moral act whereby he has not only enlisted with Christ against sin in self and in all the world about, but whereby he has enlisted also with that glorious company of heroes who in all ages have set themselves to accomplish the will of God.

Naturally, the boy's needs will change somewhat as he progresses from the early and more emotional stage of adolescence, to the more reflective and intellectual interests of youth. The attitude of his will, which is the all-important factor, may remain true to the position taken in early adolescence; but his mind will, through the influence of school, college, and human intercourse, ask for larger and larger constructions of the meaning of Christianity.

His growth will probably take the form of question and readjustment. In the light of a widening experience, he will find new and different meaning in the simple statements which he earlier accepted because he was dependent upon and had confidence in his elders. It is well if through this period of growth he can have the twofold benefit accruing from early instruction in the elemental and abiding ideas of religion as distinct from its incidental characteristics, and solid proof in experience and observation of the working value of faith. Probably through the years of questioning and reconstruction and test, the only religion that will truly remain his own will be that which, by

virtue of use in temptation and labor, and in faithfulness to a high ideal, proves itself by no means a burden, but rather a vital necessity.

Hence the boy needs always to be trained in applied Christianity, a religion of doing as contrasted with a religion of thinking or feeling. The thought element, of course, needs to be present, and always projected in the direction in which the facts lie. But it cannot be altogether conclusive or complete. It can only reach out like the open ends of the parabola. Feeling should be rich and genuine, for it is the fertile soil out of which "willing" and "acting" spring; but it is a poor substitute for the religion of deeds, and without deeds the boy's religion is neither valid nor vital.

Probably the most neglected religious need of the boy within the radius of church influence, is that of being shown definitely what Christianity means for him in terms of his daily activity, and to have, in addition, a few definite tasks, which can only be done by associating with other boys who are working for the same ends. At any rate, we must not expect him to do his swimming alone. That will make him lonesome and morbid, and no suitable saint for the twentieth century. The joy of the swimming hole, to be sure, was partly in the conquest of the water, but it was chiefly in making that conquest along with the other fellows. Boys get their religion together, and develop it by having their attention directed away from themselves.

to glorious tasks which are to be done for Christ, their Captain. And they need not only Christ, the Captain, but also one of His lieutenants, a great friend, a living ideal, a man who is to them more than doctrine or institution, because in him they discern immediately and in terms of their own hopes and possibilities, what it means to be a Christian.

II

THE MESSAGE OF CHRISTIANITY TO BOYHOOD

It is one of the chief glories of our religion that it has proved itself so abundantly able to meet the most various needs of "all sorts and conditions of men." It has offered the good news of the gospel as its adequate answer alike to the eager seeker after truth, the tempted man who must have moral reinforcement, the repentant sinner who seeks forgiveness, the mourner who cries out for comfort and hope, the disheartened combatant in the battle of life who must have new courage and faith if he is to press on to victory, the optimistic and self-confident enthusiast who longs for a stirring challenge and a great cause into which to throw himself, the lonely or the longing soul who is a-thirst for the living God. To all these fundamental human needs alike, Christianity has through all its history brought sufficient supply. And as it has proved itself able to meet the most diverse spiritual needs, it has equally demonstrated its power over all kinds and classes of men. The foreign missionary has not yet discovered a race of men to whom the Christian gospel does not apply or appeal. Christianity belongs neither

to rich nor to poor alone, neither to male nor to female, neither to young nor to old, but to all alike; and all alike, however divergent their particular conditions and needs, have found in it "the power of God unto salvation."

It follows directly from these familiar facts of the many-sided appeal and all-sufficient power of Christianity, that no individual can claim that his personal experience of it is either exhaustive or complete. He may have discovered some special phase of its truth or beauty, or experienced some single manifestation of its power; but so long as others are finding in Christ the satisfaction of needs which he has never felt, so long is his apprehension of Christ and of Christian truth, however accurate so far as it goes, still inevitably partial. In the great words of Paul, it requires "all the saints" to "comprehend what is the breadth and length and depth and height."

It is important to state these fundamental considerations as an introduction to the subject of this section, in order to make it perfectly clear that the "message of Christianity to boyhood," as here set forth, is neither intended nor held to be an adequate or complete statement of Christian truth. There are certain ranges of that truth which lie almost wholly outside and beyond the short and limited experience of the average normal boy. As he develops into maturity, and passes through "the great essential experiences of human life," some aspects at least

of Christianity, which meant little or nothing to him as a boy, will become luminous and vital to his maturer life. All that is here proposed is to discover, if possible, what elements in the Christian message relate themselves most directly and helpfully to the normal religious needs of boyhood as they have been set forth in the previous section; with the strong conviction that these elements at least can be made to live and work powerfully in the experience of the normal boy, and that they will prove the seed of a much larger and more complete Christian experience in the years of his later manhood. Much has been said and written of late about the "religion of boyhood" and its characteristics; this section attempts to show how accurately and adequately Christianity meets these requirements—that it is and ought to be a boy's religion.

As the previous chapter has made clear, the age of puberty or beginning adolescence, coming to most boys somewhere between twelve and fourteen, is as significant a turning-point in their religious experience as it is in their physical, mental, and emotional life. The chief concern of this report is with boys in the adolescent period, after this change has already set in. But the influences of his pre-adolescent years are so strong upon the boy in his teens, that we may well consider for a moment before passing to our main subject, the relation of the Christian gospel to the boy under twelve. The preceding section has shown how largely ab-

sorbent and assimilative is this early period of boyhood; how sensitively the young boy receives and retains all the influences of his environment and training. These early years offer to the parent and the teacher their supreme opportunity to pour into the receptive soul of the child the material which, in the troubled melting-pot of adolescence, shall be recast into his own individuality. And with what a wealth of rich inheritance and tradition and influence the Bible and Christian history and the church can permanently endow a boy's life, when these are mediated to him through a Christian home and Christian parents in his early years! Many a mature Christian realizes increasingly as he thinks back over his own life, how many of its best fruits have grown directly from the seeds which Christian parents planted in his receptive soul during the impressionable years of early childhood. For it cannot be emphasized too strongly that parents hold these treasures in trust for their children; and that where for any reason the parents fail to be faithful to their trusteeship, the children never enter into their rich inheritance. Merely to give a child a book of Bible stories to read, or merely to send a child to Sunday-school that he may there learn Christian truth and duty from the lips of another, is not to discharge this sacred obligation of spiritual trusteeship. If these seeds are to grow to their best fruitage, they must be sown in the child's life at just the right time, and watched and wat-

ered with tender care by the same hand that sowed them; and that is a parent's privilege—a parent's duty.

The records of spiritual experience abound with instances where such faithful sowing of spiritual seed by parents and friends has brought forth early fruit in the personal desire and decision of the child to follow Christ. That the results of such "early conversion" have in countless cases proved lifelong and valuable, there can be not the slightest doubt. It has been abundantly shown, however, both by statistical investigation and by psychological study, that in the vast majority of cases definite conversion or commitment to the Christian life belongs naturally and normally to the adolescent years. Where such a personal decision comes earlier, it usually needs to be buttressed or ratified during the storm and stress of adolescence; where, as in most cases, it does not come before the teens, the chief anxiety of parents and friends should be, not that it has not come before, but that it does not by any means fail to come then.

We turn then to our main subject—the message of the Christian religion to adolescent boyhood. Here is the boy in his teens, passing through the inner turmoil and confusion of the long transition from childhood to manhood; with a physical frame that is growing faster than he can adjust himself to it, or it to his surroundings; with a mind that is developing new interests and asking new and perplexing questions

that are so strange that he scarcely recognizes them as his own, and yet so fascinating that he cannot let them alone; with an inner life where new emotions are suddenly kindling, and new and strong desires are surging up into his consciousness; with a crystallizing individuality that more and more asserts its own right to be heard against the prescriptions of parents and the previous habits of childhood; with a social world of other developing personalities like his own around him, in whom he begins to feel a strange new interest, and whose relations with himself become from now on one of his chief concerns; and beyond and beneath and above all, with a spiritual universe about him, in which are God and all other persons, and in which he feels, vaguely perhaps, but still powerfully, the obligation to find himself and fill his proper place. What now is the message of the Christian religion to this adolescent boy, in the midst of this mysterious process and transformation?

First and foremost, Christianity comes to him with a message of *moral obligation* and *responsibility*. The great struggle of these years is the struggle for self-control: physically, for command over the awkward body which he is trying to make his obedient instrument; mentally, for the discipline of his wandering thoughts and impulsive interests; morally, for mastery over the new passions that begin to stir powerfully within him, and for victory over the new temptations that begin to allure him. His conscience begins

to become more sensitive and his will to assert itself more strongly, at the very time that his temptations become more numerous and powerful; it is surely ground that we too often overlook, for optimism about human nature and for gratitude to the God Who made us, that the moral assets and resources of adolescence are so largely reinforced at the very moment when its moral liabilities are so dangerously increased. At just this time of increased moral tension and struggle between his stronger temptations and his more sensitive conscience and more energetic will, Christianity comes to the boy with the challenge and appeal of its uncompromising ethical imperatives. Cheating, profanity, lying, and above all impurity—these are the concrete and powerful temptations and problems around which, as the previous section has abundantly shown, his moral and religious life is centering. And on these Christianity rings out its unequivocal "Thou shalt" and "Thou shalt not," applied as they are with searching relentlessness by Jesus to the secrets of the boy's inner life and thought. Some of us are not too old to remember vividly how clear and authoritative an echo the call of Jesus to purity of heart and thought found in our own souls at the time when we were waging our hardest struggle for self-mastery. We know it was true and we dared not disobey, for our own consciousness told us that He was right. And it is this rigorous moral teaching of Jesus, requiring heart purity and unstained honor and

personal self-mastery, that comes with special challenge and appeal as the primary message of Christianity to the adolescent boy.

For—and this leads us to the second great element in that message—the boy in his teens is by nature an *idealist*. His conscience may not be as yet "exercised by reason of use to discern both good and evil"; but it is at any rate splendidly sharp and keen, unblunted and uncorroded by any of the moral excuses and evasions of complacent maturity. A boy of this age is by nature strict and uncompromising in his moral judgments, impatient of anything that savors of relaxation of standards, unsparingly severe on his own faults and failings as well as those of others, and above all things intolerant of anything even bordering on hypocrisy and sham. In other words, his conscience may not always act accurately, and may need training; but it usually acts powerfully, and hardly needs reinforcement. He may magnify petty faults, and overlook greater ones; but he is likely to be decidedly strict with himself and with others about the ones which he does recognize. Now to this native idealist in his teens, Christianity comes with its messages of a perfect ideal actually realized and incarnated in Jesus Christ. Its "Be ye therefore perfect" is as uncompromising as the boy's conscience, and far more exact. And above all, answering to the boy's passion for hero-worship, Christianity is able to point to Christ as the actual embodiment of that ideal.

It does not tell the boy to evolve a moral concept and then pursue it; rather it bids him follow and imitate a Friend who is what he ought to be. The gospel of the Incarnation answers to some of the deepest needs of human nature; but nowhere more truly and fully than among boys. For all men alike the heart and center of Christianity is Christ himself, and the chief source of Christian experience and the best training in Christian character is contact and association with him. But for the boy he is not only the center but the sum of Christianity; it is best set forth to boys by holding Him up for them to see and imitate; and when He is so lifted up among them, He fulfills again His ancient promise to draw them mightily unto Himself.

The third great element in the Christian religion, closely related to these other two, which gives it a special message and appeal to boys in their teens, is that it is a religion of *power*. Every student of the New Testament knows how Paul in all his writings is constantly emphasizing the fact that in Christianity he has found the power that enables his will to do with the help of God what his conscience tells him he ought to do. In this experience Paul is at one with every boy and young man who, with the same tremendous battle between the flesh and the spirit on his hands, finds his will all too weak for the task which his conscience sets it, and himself steadily an easier victim to the

domination of the flesh, against which all the time his better nature cries out in sensitive but ineffectual protest. Paul in the seventh chapter of Romans has put this inner conflict into words that find their echo in the soul of every boy and young man who fights the same desperate battle for self-mastery:

"Well, let me sin, but not with my consenting,
Well, let me die, but willing to be whole;
Never, O Christ,—so stay me from relenting,—
Shall there be truce betwixt my flesh and soul."

At the climax of that wonderful chapter Paul makes the triumphant confession that he has found deliverance and victory "through Jesus Christ our Lord"; and again, that he "can do all things through Christ who strengtheneth" him. This is the experience that still repeats itself in the lives of boys and young men who, in the midst of their struggle for self-mastery and when at the end of their own moral resources, ask God in the sincerest prayer they ever offered for the help their souls need. Moral reinforcement actually comes from Him that, added to their own best efforts, brings victory in the place of previous defeat. This experience is too real in the lives of too many boys and men to doubt or to deny. And it is in this experience of moral reinforcement in the hour of strong temptation, that prayer and God become most real and near to the embattled boy in his teens. As the previous sec-

tion has shown, a boy's religion relates itself most closely to his moral problems and needs. A boy comes to believe in God vitally and personally, not by theological demonstration or even chiefly by religious instruction, but because in the hour of his soul's stress he has to have God's help in overcoming his temptations, and because he finds that help coming into his life in answer to his own sincere prayer. The prayer of the newsboy in a Chicago boys' prayer-meeting, "O Lord, when I see somethin' that I want, what belongs to somebody else, and I wants ter take it, please don't let me," is the "effectual fervent prayer" of a boy who wants to be righteous but has a fight on his hands to be so, that according to James "availeth much." And the message that such prayer, sincerely offered out of a conscious need, brings answering moral reinforcement into an embattled life, is the message and testimony of Christian experience that comes very close home to the deepest needs of boyhood.

Adolescence is the period when the boy begins to be conscious of his own independent individuality, and to be interested in other personalities about him for their own sake. He is no longer satisfied to think or to do just exactly as others teach or tell him; he wants to "work things out for himself." This characteristic is as marked in his moral and religious life as in all his other interests; and it is just at this point that Christianity, with its strong empha-

sis on *personal religion,* fits his needs again. There comes a time in every boy's life when he becomes impatient of restraint and everything that suggests apron-strings and leading-strings, and wants "to go his own way in the world." That is just the time to bring him the Christian message of personal moral responsibility, of personal allegiance to Christ, and of personal relations with God. The honest reaction of the boy's sincere soul against everything that savors of cant or hypocrisy, can be turned into a force to drive him to find God and follow Christ *for himself.* When he tries, as boys will, to shelter himself behind the pretenses or failures of another, he needs to hear as did Peter the searching word of Christ, "What is that to thee? Follow thou me." And that word, pressed home, will find stronger and stronger response in the deepening individuality of the boy's own soul.

And with the development of his own individuality goes in every normal boy the strengthening of the altruistic impulse—the desire to serve and help others that is so characteristic and noble an endowment of youth. A boy's religion must be *unselfish* if it is to unlock the deepest resources and develop the largest capacities of his nature. For the boy's own sake therefore, as well as for the efficiency and success of the work that must be work by the boys themselves if it is to be really successful, the wise worker with boys will strongly emphasize the Christian call to unselfish service,

and will organize and direct his older boys in that work for their younger fellows which they can do better than anyone else. The boy who in his teens learns to do positive Christian service for others and for the church, has started in a school of Christian training that in his maturer years, if followed through, will not only make him a most valuable servant of the church and of society, but will teach him those deeper secrets of Christian life and experience which Christ imparts only to those who, like Himself "come not to be ministered unto, but to minister." The words of former President Wilson of Princeton to a company of students, might well be quoted as a summary of this aspect of Christianity's message to boyhood: "There is no more priggish business in the world than that of 'developing one's own character.' Character is a by-product developed in service." But this great Christian truth comes to boys and to us all most powerfully when we hear it, not as a "message of Christianity," but as the call of Christ Himself: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

These are some of the familiar aspects of Christian truth and experience that fit most closely and appeal most powerfully to the special religious needs of boyhood. Needless to say, as has already been pointed out, they are

not a complete statement of the Christian gospel, nor do they exhaust or limit the boy's later and more mature experience as a Christian. But at these points at least, Christian truth and the Christian life can be made to touch and to transform the boy where he actually lives. Because Christianity is a religion of moral obligations whose ideals are incarnated in Jesus Christ, our "Friend and Elder Brother"; because it brings men into individual touch and relation with God, Who gives in answer to prayer the reinforcement that turns moral defeat into victory; because it sets men at work in service for others and for the greatest of all causes, the bringing in of the Kingdom of God on earth:—it is the religion for boys as well as for all other human beings "for whom Christ died."

Though the problem of intellectual difficulties with religion belongs chiefly to the later age of the college student, a word should be said on it here so far as it bears on the questionings about religion that frequently begin to arise in the mind of the thoughtful boy in his later teens. Certainly stress should be laid on the fact that boys should not be taught things about religion or about the Bible which they will have to unlearn again, and with no little strain and confusion of mind and heart, when they reach the historical and scientific class-rooms of the university. He is an unfortunate youth who, in the midst of the storms of temptation and low-

hanging clouds of doubt which he must learn to weather in college before he can bravely and successfully sail the sea of life, finds himself obliged to throw overboard a whole intellectual cargo of creed and dogma with which his adolescent years have been needlessly, and worse than uselessly, burdened. On the other hand, the boy who has been taught the great perspective and emphasis of Jesus, that the way to faith lies through right action rather than through debate and speculation, and that he who "will do his will shall know of the doctrine," has been well prepared to find his own way through the questions that our curious but limited minds must ask, to the God Who is found of them that search for Him with all their heart.

Still more important is it to emphasize the fundamental value and essential significance to the boy of the three great acts and experiences which the Christian church has always emphasized as standing at the beginning of the Christian life: conversion or commitment, baptism or confirmation, and joining the church. At some definite period in his earlier teens, if he has not made the deliberate choice before, every boy should be brought face to face with the question of his personal attitude toward Christ and the Christian life, and helped (but never forced or driven) to a personal decision to follow Him. The friendship of an older man or boy who can lead him naturally but definitely to this step, is an even more wholesome in-

fluence, just as a personal talk is an even more ideal occasion, than the evangelistic meeting can ever provide, however wise and "sane" and valuable the latter may be. When this decision is made, the boy should be urged, both for his own sake and for others' sake, to ratify and acknowledge it by whatever public act of confession the practice of his own church suggests. The church membership which is usually associated with such public confession of Christ, should be made to mean just as much as possible to the boy. The "joining instinct" is strong within him; and the more definite and impressive the rites connected with joining, the more deeply will the significance of his act be impressed upon him. He is a hero-worshiper by nature; and should be made to realize into what a noble company of heroes, extending, back through all the centuries to the Great Captain Himself, he is privileged to enter when he joins the church. Above all, he must be led to feel from the first that church membership is much more than a single act which he performs once and forever; more too than a status in which, once inside, he can thereafter passively continue indefinitely. He must think of it as a league for constant and cooperative service among Christian men and women who are followers and friends of Christ, and associated with Him in the great enterprise of bringing in the Kingdom of God on earth. So shall he early

learn to feel himself at home and to put himself to work in the church, and give to it the enthusiasm of his youth, the strength of his maturity, and the ripe wisdom of his age.

III

ESSENTIAL PRINCIPLES OF ORGANIZED WORK WITH BOYS

There is a wide range of difference between *work for boys* and *boys' work*. The former is what you do for boys; the latter is what you get boys to do. Men may be able to work for boys, but only boys can do boys' work. Work *for* boys belongs primarily in the period below twelve years of age; work *with* boys in the early teens; work *by* boys should characterize the middle and later teens.

We must remember that all divisions and age groupings with boys should have fuzzy edges. That is, some twelve-year-old boys naturally belong with the boys below that age, and some naturally belong with boys above that age. This is equally true of the fifteen-year-old boy and of the seventeen-year-old boy. We must also remember that there are no sudden jumps in the life of the individual boy from one period to the other, but that in the natural process of growth, he is beginning to outgrow one period, while he has already begun to grow into another period. The processes of sluffing off the earlier period, and taking on the later period, are pres-

ent at the same time in the life of a single boy. We must remember this in any plan of organized work.

Though work *for* boys belongs pre-eminently to the period preceding the teens, in a steadily lessening measure we must continue working for them; and while work *by* boys should characterize the middle and later teens, it is wise to begin as early as possible to get boys to work. We must merely expect more work from them, and get them to expect less from us, as they grow older.

The chief need of a given boy of a group of boys is the right kind of leadership. For boys in their teens, the best kind of a leader is a *young* man; it does not make much difference what his age is as long as he is *young*. In the Gospel of John, first chapter, fourteenth verse, we read "And the Word became flesh and *dwelt among us,* and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth." How would it sound if we read it like this: "And the word became flesh and dwelt among us, and we beheld his character, character as of the only begotten from the Father, full of grace and truth." "Christianity is not taught; it is caught; it grows not by precept, but by contagion." Boys need a living example to imitate and to understand. How would this sound? "And the leader of the boys became a boy among the boys, and dwelt with them, and they beheld his character, character

like unto the only begotten of the Father, full of kindliness and sincerity."

At least 90 or 95% of the success of any organized boys' work is in the leader, and less than 5 or 10% is in the method or the equipment or the program. It has been said that a leader is one who knows the way, who keeps ahead of the crowd, and who gets the crowd to follow. Boys will consciously and unconsciously imitate the man they admire and respect; consciously and unconsciously they try to be like him. Therefore, nine-tenths of your problem is solved when you find the man you want the boys to be like, and place him in as close and as constant contact as possible with them. With very young boys, his attitude may be what someone has called that of a benevolent despot, for young boys desire the right kind of a boss; but the leader of older boys must not forget that he must decrease in order that they may increase. As Fiske has said, with older boys he must guide from the rear; or, in other words, he must be the rudder, not the figure-head of the craft. A certain group of boys when asked why they admired a certain leader so much, replied "He gets us to do the thing we know we ought to do, but don't feel like doing." No true leader of boys will make the mistake of compromising with the thing he knows he ought to do, for fear that in so doing he will become unpopular with the boys. There is no surer way to gain their contempt. It is as

natural as can be for boys to "try out" the new leader, and see if they can "work" him; and they lose respect for him if they find they can "work" him, and admire him if they find they cannot.

There is a mistaken idea that the leader of boys must be an athlete. Some of the most effective leaders of boys in this country today are not athletes. On the other hand, athletic ability certainly is an asset to the leader of boys; so is musical ability, and a dozen other talents or attainments. It is far better to have in charge of the boys a leader who is not an athlete, than an athlete who is not a leader; but a leader who is an athlete has a long advantage over one who is not.

It is a trite saying that the leader of boys should have genuine love for them. While this saying is very true, it is also very much misunderstood. The man who has a genuine love for boys—the kind of affection a father might have for his son or an older brother for his younger brother—has a long advantage. A man who enjoys the friendship and society of boys and in turn secures their affection and respect and friendship, is most fortunate. A word of warning, however, should be given here regarding that man who instead of having a manly and natural affection for boys, has in its place a perverted sensual desire for close contact with boys. Love is centrifugal; sensuality is centripetal. Love is the giving of one's self for

others; sensuality is the reaching out for others for one's own enjoyment. The man whose main desire is to help the boy, regardless of the cost to himself, is the safe man. The man who makes the society of boys administer exclusively or even primarily to his own sensual gratification, is the unsafe man, and the unsafe man too often develops into the dangerous man or worse. Some leaders of boys have been so afraid of being mistaken for the latter class of men or allowing themselves to drift into that class, that they have gone to the other extreme, and have so curbed a perfectly natural expression of affection that they have materially lessened their influence and usefulness. The straight and narrow path lies in the middle of the broad road that leads to destruction; too much is as bad as too little. The middle of the road is the only safe course.

In the small group, the leader does not need to be much of an organizer, although it is always better if he is an organizer. The leader of a large organization of boys which contains many groups, must of necessity have organizing ability. Some men are masters as far as their own personal influence reaches, but seem incapable of sharing their leadership with others, and working through associates. One of the distinguishing marks of the great leader is the ability to discover, enlist and train other leaders, and so multiply his usefulness.

Generally speaking, with a hundred boys in

their teens in a given church, it would be better to have ten groups of boys with a leader in charge of each group, these leaders in turn inspired and trained by one general leader, than to have the entire hundred boys in one group taught by one leader. To have the ten groups without ever coming together en masse to receive the enthusiasm of the leader of the hundred, would be a mistake. For the leader of the hundred to fail to divide his boys into groups is another mistake. The combination of the group under the assistant leader, and the mass under the leader, seems to be the logical arrangement, and one which is less affected by the removal of any one man than any other scheme. Older boys have proved themselves excellent leaders of younger boys when under the direction of a competent adult leader. Boys as young as fifteen, sixteen and seventeen have made excellent leaders of Sunday-school classes when they themselves have been taught in a normal class.

Another essential in any kind of organized work with boys in their teens is to have a purpose sufficiently clearly defined and worthy of effort, to enlist the interest and support of boys. Boys in their teens like to do hard things. The bigger and more difficult the project undertaken, the more it will appeal, provided there seems to be the possiblity of achievement. This is especially true of boys in the middle and later teens. They would rather play football than

tiddledywinks. To assign an easy task approaches the border line of an insult to their abilities. One of the wisest leaders of boys this country has ever seen took for his motto, "Attempt nothing that has not for its purpose directly or indirectly the extension of the Kingdom of God." The taking of such a motto will save many a leader from a lot of wasted effort. This leader planned many outings for boys, but never one in which he did not figure out in advance how that outing was going to contribute directly or indirectly to the building up of his boy members. His camp was most successful as a camp and yet the camp was always made an instrument in the building up of the Kingdom. Perhaps the boys themselves did not always see that back of every event this purpose lurked; but in the leader's mind, it was just as easy to plan an event with this purpose in mind, and to give the boys as good a time, as it was to have an event with less serious purpose behind it. No leader of boys was ever so indefatigable in suggesting to Christian boys the opportunity and importance of getting hold of the non-Christian boys on an outing or camp or social, or whatever undertaking was on foot. Steadily he kept his one purpose in view,—the extending of the Kingdom of God, and every event contributed directly or indirectly in that direction.

Aside from the purpose in the mind of the leader, however, an altruistic purpose in the

minds of the boys is essential to the best and most permanent development of any organized work with boys in their teens. The club whose entire purpose is selfish enjoyment, defeats its own end. Probably there are no two more common mistakes made than working for boys instead of getting boys to work, and the continual appeal to the selfishness of the boy, rather than to his altruism. It is quite impossible to make a strong man out of a boy by working for him. There is only one way in which to make a strong man out of a boy, and that is hard work. Likewise, there is only one way in which to make a noble man out of a boy, and that is by noble work,—unselfish, altruistic work. The leader who merely works for boys and appeals to their selfishness may hold them together for a time, but the leader who can inspire boys in their teens to undertake hard things and altruistic things, is the one who is going to develop strong, noble men out of his boys. This latter can be done, but it is not easy. Of all things that can be attempted, it is the most worth while and consequently the most difficult and taxing. In working for boys, an appeal to their selfishness is as easy as it is fruitless. Place as much responsibility as possible upon the boys themselves, but do not expect impossibilities. The boy who never makes mistakes, never makes anything. Something that the boys themselves have done, even if it is awkwardly and clumsily done, is

worth a good deal more to them than something neatly and cleverly done by the leader, for boy nature delights in self-expression.

Another essential in organized work with boys is that of having them arranged in congenial groups. The ten year old boy is not congenial to the sixteen year old boy, nor is the well dressed little Lord Fauntleroy very much at home with a group of husky working boys from the mill or factory. To group by age alone is very easy, and very unsatisfactory. Generally speaking, however, boys below the age of twelve should be grouped by themselves. Boys, of about twelve, thirteen and fourteen form a fairly natural group. Remember always that the group must have fuzzy edges, for there may be two chums, one of thirteen and one of fifteen years of age, who need to go together; and it is barely possible but quite unlikely, that a boy of fourteen will be welcome with the group of sixteen year old fellows. Boys of about fifteen, sixteen and seventeen form a fairly natural group, with allowance given for exceptions, and boys of eighteen, nineteen and twenty, a still other natural group. However, above this age, a greater variety of years may be included in a group without inconvenience, but during the rapidly growing years of the teens, a three year span is perhaps as large as we can hope to handle in one group; and the most natural breaks between groups appear to be between eleven and twelve, between

fourteen and fifteen, and between seventeen and eighteen.

A local church is often at a great disadvantage when it tries to follow the line of natural cleavage in a boys' "gang," because the members of that gang seldom all hail from the same church or congregation. The difference between the natural and the artifical grouping largely revolves itself into a question of whether the boys themselves were consulted regarding forming the group, or whether the members were arbitrarily chosen by the leader. At the beginning of the teens, boys go in gangs as naturally as fishes go in schools, or birds in flocks, or cattle in herds. With the boys in the early teens, the gangs are usually fairly small, and very intense. As they grow older, the gangs tend to be larger and more loosely knit together, until finally the boy develops a loyalty to an institution or a society or a cause. The loyalty to the fraternity does not necessarily lessen as class spirit and school spirit and community spirit may be developed rather, the boy is thus gaining perspective.

One common mistake in organizing work with boys is to start with the mass instead of with the group; to call a public meeting and paint the scheme in as glowing colors as possible, and then elect officers and appoint committees, and go away with the delusion that the society has been born fully grown. A better way is to begin with the small group with high

ideals and increase the number of members as fast as additions can be assimilated. This makes for permanence and effectiveness.

No greater mistake can be made than to think that boys' work cannot be done without special equipment. Boys are won by personality, not by equipment. Given a strong leader, everything that comes to his hand is equipment, from the public park or country road to the home parlor or vestry or classroom. A common delusion is that it is necessary for a church to have a well equipped gymnasium, reading room, game room, and parlors for boys, open at all hours of the day and night. Such an equipment would be a millstone about the neck of the average church unless it were able to employ a sufficient staff adequately to utilize it. On the other hand, such an equipment would be invaluable if an efficient staff could be employed. Unsupervised equipment is generally a menace. Even the single room which is open every afternoon or evening in the week without supervision, soon deteriorates into a loafing place which is worse than useless. On the other hand, a room which can be used for meetings and social times, is of great advantage, but should be used only by appointment and under the supervision of the leader. Furniture and equipment which boys themselves have labored hard to secure, would be protected, while elaborate equipment which has been given to the boys without effort on their part, will not have the same value in

their eyes. Money invested in the right kind of leadership is always a good investment, but money invested even in the best equipment, without adequate leadership, is generally a grave mistake.

In regard to a program for a group of boys in their teens, it should aim essentially at symmetrical all-round development of the boy according to his need; a program which includes proportionate attention to his physical, social, mental and religious needs, is to be preferred to one that specializes exclusively on any one of these things. The physical part of the program will doubtless be the easiest to conduct, because of the general demand. The educational features may be made recreational; social features can often be developed when athletics or gymnasium are impractical. While everything should be done in a religious spirit, this should not preclude definite attention to the religious development of the boy, as a special feature.

As no two boys are alike and no one boy is alike twice, variety is essential to any program of activity. Emphasis can well be placed upon that word *activity*. A boy likes to do things himself rather than to sit passive and see other people do them. The idle boy has been called the "devil's distillery." In one of the largest boys' clubs in the country, it is required that every boy keep busy as long as he remains in the building. The leader who is wise always

plans ahead, always anticipates, and is prepared. The leader is more afraid of silence than he is afraid of noise when boys are present. At his desk, he is pleased when he hears the regular hum of the machinery, but when this slows down, or speeds up, he instantly throws himself into the breach to find out why. The raising of money for various kinds of equipment has been found a valuable part of the program of a boys' organization. The raising of money for altruistic purposes has been a great blessing to them.

We hear much these days regarding self-government for boys. Little children must of necessity be governed from without. Boys in their teens are in a transitional period from childhood to maturity. They are emerging from that period when they must be controlled exclusively from without, and growing into the period when they must learn the art of self-government and self-control. Two mistakes are very common with boys in their teens. One is the undue prolonging of the period of external control; the attempt to govern boys when they ought to be learning to govern themselves. There is but one inevitable result. Boys can be kept under that control for a certain length of time, and then suddenly they break loose and are gone for good. Another equally disastrous mistake is prematurely to give boys in the early teens complete self-control before they are able to handle it. The wise and sensible course is at

the beginning of the teens to decrease gradually the external control while at the same time you gradually increase the self-government or self-control of the boys. The ideal is to get the boys as rapidly as possible to take on complete self-control and self-government, but at the same time not to give up the external control until they have demonstrated their ability to control themselves. There is no greater incentive to boys in the middle and later teens than the knowledge that they can have all the power that they can wisely use. This same principle applies to discipline. There is a wide difference between the man who can keep order when he is present, and the man who can teach boys to be orderly when he is absent. Boy officers and boy committeemen are an essential part of the scheme of organized work with boys in the middle and later teens, and can often be wisely used with boys in the early teens. The leader must never forget that the main purpose of this work is to develop the boy rather than to get some stunt done. Therefore, things done imperfectly by boys are often of more value than things done perfectly by an adult.

A wise leader of boys has been accused of having some "rubber-stamp" replies. When asked: "Now, Mr. —— what do you think we ought to do?" he will assume a very thoughful expression and say: "Well, what do *you* think?" His business has been getting boys to think the thing out rather than to think it out for them.

That man understands the art of making men out of boys.

Another principle to be remembered in dealing with boys in their teens is that boys will try to be what they think you think they are. There is only one way to make a boy honest, and that is to trust him and let him know that you trust him. There is only one way to make a boy responsible, and that is to give him responsibility. Every boy feels flattered when he is trusted, and it is natural for him to measure up to the trust reposed in him. Much could be written regarding the law of suggestion. It has been wisely said that it is bad pedagogy to put up a sign in the boys' rooms which will read something like this: "Boys, please do not put molasses on the door knobs." Nothing could be worse than the so-called type of personal purity talks we used to have years ago, in which the lecturer described all kinds of horrible things and then said: "Boys, don't do them." To refer again to the club leader mentioned (he is not a student of psychology, but is a student of living boys), he remarked on one occasion, "I never say to my boys, *don't make a noise.* I always say *be quiet;* I never say *don't steal,* I always say *be honest.*" Every suggestion of his was "what to *do,*" rather than "what to *don't.*" The man who expects great things from boys generally gets great things from them. The man who has faith in boys finds his faith is not misplaced, while the man

who distrusts them is generally not disappointed. They try to be what they think the leader thinks they are. In a lesser degree this is true also of the leader, that the greatest incentive in his life is to be as good as the boys think he is; but he often forgets that the greatest incentive of their life is for them to be as good as they think he thinks they are. So it is that "Faith is the Victory" after all; the three-fold faith,—faith in the boy, faith in one's self, and faith in God. We never can attain that sublime display of faith which Jesus had in his disciples. He laid the salvation of the world upon their shoulders, and they knew if they did not do their part, it would not be done. The deeper down a man can get into the life of a boy, the more he is bound to believe in him, for every boy, deep down in his own heart, wants to be what he knows he ought to be, no matter how much his actions may belie his desire; and the man who believes this, and lets the boy know that he believes it, not only develops the boy's faith in himself, but his faith in his teacher and his faith in God.

IV

METHOD AND ORGANIZATION WITHIN THE LOCAL CHURCH

1. Organization.

By organization is meant, of course, boy organization, the form of organization that attempts to keep the adolescent boy tied up to the interests of the church. Today the forms of organization for this purpose are legion, and strangely enough every such form but one has its headquarters outside of the local church it seeks to serve. The one exception is the form known as the Boys' Organized Bible Class, an integral part of the Sunday-school with no allegiance of any sort or kind to any organization but the local church of which it is a piece, —bone of its bone, flesh of its flesh, muscle of its muscle.

These organizations that flourish in our modern church life naturally fall into three classes; religious, semi-religious and welfare. Other nomenclature characterizing them might be used, and would be by their founders, but these words classify them for the purpose of our investigation. The *religious* organizations have for their sole aim the deepening of the religious

impulse, and the missionary objective of carrying this impulse to others. The *semi-religious* are built around religious and symbolic heroes, make a bid for the heroic and the gang spirit, and seek to inculcate more or less of religious truth by the sugar-coat method. The *welfare* type aims at the giving of all sorts of activity in order to keep the boy interested and busy, and so raise the tone of his life in general.

The religious type of organization includes the forms that may be classed under the church brotherhood idea,—the junior brotherhoods of various sorts. They originated because of the need of some kind of expression for the religious impressions that were continually coming to the boy in his church life. The idea was good, but its release poor. Senior forms of organization were imitated, adult forms of worship and service diminutized, and juvenile copies of mature experience encouraged. Junior brotherhoods and junior societies thus have tended to destroy the genuine, natural, spontaneous religious life of boys, and have unconsciously aided the culture of cant and religious unreality.

The semi-religious organizations have gone a full step beyond those of the religious type. Societies like the Knights of King Arthur, Knights of the Holy Grail, Modern Knights of St. Paul, and others of such ilk have in symbolism sought to teach and find expression for the religious impulse. The method has been more

or less the religious type in disguise,—ancient titles, elaborate ritual, initiations and degrees, red fire, fuss and feathers, and something doing all the time to attract the boy. The result has been and is a play-idea of organization and a make-believe environment on the part of the boy. In his thought it never classifies with his school or home or general church life. It is a thing apart, some thing or place to retire to, to forget the every-day thing for a moment of romance. The mature mind that is responsible for all of this, however, seeks to bend and use this make-believe world for the inculcation of religious truth; and the product is an astonishing variety of results. Most of it is beyond the grasp of the ordinary man, the only man who at present or at any time will do this work in the church; and where set programs or ritual are followed the work itself loses its fire and misses its effectiveness.

The welfare type of organizations has multiplied in the past few years, *and their less religious activities have served to keep the religious and semi-religious types alive.* The Boys' Brigade, the National First Aid Association, the Woodcraft Indians, Sons of Daniel Boone, Boy Scouts and others of like type are in season and out of season appealing to American boyhood. Their aim is not specific but general and vague,—"Something to do, something to think about, something to enjoy, with a view always to character building." Their appeal is

mostly to the physical and the out-of-doors; their philosophy that of the recapitulation of the culture epochs. Their promoters do not claim that they touch all of life. They seek to dominate the leisure time only and to produce goodness by affording no free time for positive wrong-doing. The domination is also physical expression, and the mental and spiritual in the boy and his home, school, and church life are not vitally affected directly.

All three types, however, have done splendid work in the past, and are rendering good service in the present as they will in the future. The success of each depends entirely on its leadership. If a leader be steeped in the Idylls of the King, the Knights of King Arthur will be popular with the boys and the church. If the superintendent of the brotherhood or society be human and magnetic, the church and the boy will sing its praises. If the scoutmaster is an out-of-door man and has a point of contact with the boy, the Boy Scouts will be the solution of all our difficulties. Here lies the crux of the whole matter. If boys are added to the church through any organization, it is not because of the method but because of the worker of the method. The method counts because it is part of the worker,—is in his blood.

2. Method.

The aim of all church work should be the production not merely of manhood but *Christian*

manhood. The vision is to see the boy a Christ-like boy,—a physically, socially, mentally and spiritually balanced man in the making. The organizations used, then, in boys' work should be selected with this aim in mind.

Again, modern psychology has demonstrated to us that all boy activities must be graded according to each stage of a boy's development, and that there are several such stages. In the adolescent boy these may roughly be classed as the heroic and reflective stages, or as early, middle and late adolescence. Boy activities, then, must group themselves to minister to the needs of each separate stage in order to work effectively. But psychology has also shown us that the activities of any one stage must also be graded to meet the needs of that one stage. Thus the heroic may run from the twelfth to the fifteenth year, and the activities of this phase should be graded to meet the development of the phase. This is well illustrated by the Tenderfoot, Second Class Scout and First Class Scout degrees of the Boy Scouts which operate in this period.

The factors of the problem, then, to be considered in the method are: First, Christian Manhood; second, the fact that there are distinct and separate stages of growth in a boy's development, each stage having its own well-defined steps of growth; and third, the selection of existing boy organization activities to

meet the need and produce the aim or desired result.

By way of illustration, let us consider a group of boys just past their twelfth year. All their physical, social, mental, and spirtual needs are to be met. The boys are just adolescent and their outlook because of that is altruistic. They have reached the "ganging" period and so must have some form of organization. What organizations can be used to lead them into Christian manhood between the twelfth and fifteenth year? There are the Knights of King Arthur, the Boy Scouts, the Junior Brotherhood, the Christian Endeavor and the Sunday-school Bible Class. There are others—hosts of them—but these widely known forms will suit the purpose. For physical purposes we have the Scouts, for social purposes the Scouts, Knights and the Bible Class, for mental purposes the Knights and for spiritual purposes the Knights, Brotherhood, Endeavor and the Bible Class. To see a boy get his own full development under this plan he must needs belong to at least five organizations; *and the principle of association among boys is not gangs but the gang.* However, much can be done under difficulties. The Scouts will afford free, physical, out-door expression, without which there is no boy. The Knights will furnish mental ideals and objectives; for the Knights of King Arthur is the mental expression of the Boy Scouts and the Boy Scouts is

the physical expression of the Knights of King Arthur. Both of them with the Bible Class group will furnish social stimulus and the Bible study, and the more or less valuable devotional expression of the Endeavor and Brotherhood will take care of the spiritual. In using an organization, a clearly defined idea of the end sought should always be in view.

3. Efficiency.

In all church work for boys, efficiency should be sought. *It should also be kept in mind that it is church work for boys.*

In all our discussion two things must seem striking, first that we must at present use at least five organizations to meet the boy need, five gangs when the principle of boy association is not gangs but the gang; and second, that all of these organizations with the exception of the Bible Class have their headquarters outside of the local church itself. The headquarters are in New York, Detroit, Boston, Cincinnati, Baltimore, etc., while the work they seek to do is the local church's business. Further, they have all had their birth in the misunderstanding of the church as to her mission for boys. The church, however, has now a new vision of her mission as manifested by her patience and forbearance in trying out and listening to the voices of all these organizations that would help her from the outside. The church is awake to the need but is confused

in the method, because she recognizes that no single organization that knocks at her door is sufficient and complete enough for her task. She needs all their methods without their organization. She cannot assume their organization, because it is not of her own flesh and blood.

A boy's allegiance cannot be split up among gangs. He must be a member of the gang. One organization is all that he can comprehend with loyalty at one time. *This organization must be also of the local church.* But the church needs no new organization. All it needs is activities suitable to the boy's growth. *It has an organization that the boy cannot outgrow,—the Organized Bible Class.* At fifteen he is through with the Scouts and the Knights, and at eighteen or twenty he is through with fraternities and orders or ought to be; for if a boy be not starved for these things when a boy he will outgrow them as he outgrows a suit of clothes. Graduation from these orders very often means graduation from the Sunday-school and church; for no single organization can be conceived, that with ritual and form can bind together the activities of twelve to fifteen, fifteen to twenty and twenty to thirty. However, there can be no graduation from the Organized Bible Class, flesh of the church's flesh, blood of her blood, muscle of her muscle; and the Organized Bible Class is flexible enough for an adjustment to every stage of boy de-

velopment and all its physical, social, mental and spiritual needs. The organized class between twelve and fifteen can include all the interests of those years, and when the next stage of growth is on, can discard these for the interests that lie between fifteen and twenty, and so on to the end.

The Organized Bible Class is simple in organization, is modern and elastic, affords the minimum of organization and the maximum of efficiency, is big enough to meet all the boy's needs and is the church's own. Into it can be poured all the activities of all the organizations ever known, and it can be made the richest and best adapted organization to the boy life of the church that has yet been conceived.

V

THE BOY AND THE SUNDAY-SCHOOL

1. Their Relation.

There are two factors in the above subject, —the factor of the boy and the factor of the Sunday-school.

The factor of the boy is the more important of the two, as the Sunday-school exists merely for the purpose of serving the boy. The boy, therefore, should be thought of first, and the Sunday-school should be planned to meet his needs.

What then is the factor of the boy? "The boy is a many-sided animal, with budding tastes, clamorous appetities, primitive likes and dislikes, varied interests; an idealist and hater of shams, a reservoir of nerve force, a bundle of contradictions, a lover of fun but a possible lover of the best, a loyal friend of his true friends; impulsive, erratic, impressionable to an alarming degree." Furthermore, the boy is maturing, traversing the path from boyhood to manhood, is unstable not only in his growth but also in his thought, is restless because of his natural instability, and sometimes suffers from headiness and independence. Between boyhood and manhood he travels swiftly, the

scenery changes quickly as he travels,—*but he is traveling to manhood.* No railway train or vehicle can keep pace with his speed. Morning sees him a million miles farther on his way than night reckoned him but half a day before. And yet in all of it, he moves by well-defined stages in his journey towards his destination of maturity. Today he is individualistic, tomorrow heroic, a little later reflective and full of thought, but in all of it is progressively active, moving forward by leaps and bounds. His needs also increase with his pace, and must be fully and timely met, if he is to reach symmetrical maturity. He needs but three things to attain his best; proper sustenance, unlimited activity, and careful guidance. Given these three rightly and at the proper time, the quality of his manhood will go beyond our fondest hope. The sustenance must be in keeping with his years, the activity in line with his strength, and the guidance adapted to the needs of his spirit, —firm, compelling, but not irksome. In it all the boy is to be encouraged in self-expression, resourcefulness, and independent manhood. Such is a partial appreciation of the boy and his wonderful capacities, a passing glimpse into a treasure house of wealth and possibility.

What now is the Sunday-school? In the days that are past, it was looked upon merely as a weekly meeting of boys and girls. Today it is regarded as an institution for the releasing of great moral and religious impulses into life.

Of late there have even crept into its life the names and some of the methods of our public school system. Grading and trained teaching have also come into its life to stay; the modern Sunday-school is but little like that of a decade ago, and the changes are not yet done with. Some of the innovations will be proved by experience and retained with modification, while others doubtless will be eliminated as worthless for the purposes of the Sunday-school in its ideals of moral and religious education. Improvement, however, is in the school atmosphere.

However, with all the change, past, present and contemplated, the school proper has but little time for the doing of its work. Fifty-two sessions a year, of an hour or an hour and a half duration at best, fifty-two or seventy-eight hours a year, only one-third of which is given to Bible study, furnish a meager opportunity to accomplish its aim. Compared with twelve hundred hours a year in the public school or the twenty-eight hundred hours a year a boy may work, it seems pitifully small, for the aim of the Sunday-school is bigger than the other two. The Sunday-school purposes to fit the boy to play the game in public school and work and life. It seeks to give him impulses that will help him to keep clean, inside and outside, to work with other boys in team play, to render Christian service to his fellows, and to love and worship God as his Father and Christ as his Savior. The means it employs for these great

purposes are Bible study, Christian music, the association of the boys in classes, and Christian leadership. To these the school is beginning to add through-the-week meetings for what have been called its secular activities. All this has come after a great deal of campaigning on the part of devoted groups of men and women interested in boy life and welfare. The Sunday-school has had to overcome many handicaps in reaching the boy of teen age, among which were the lack of efficient, virile teachers, a misunderstanding of boy nature, lessons not adapted to the boy's needs, music that was not appealing, and the indiscriminate grouping of boys with members of the other sex. These, however, have been rapidly overcome and today the school is fairly well organized to meet the needs of the boy.

There are yet some definite things to be written into the life of the Sunday-school to win and hold the boy of teen age in its membership for life.

The first of these is the clear recognition and acceptance of the principle that the life of a boy is four-fold; physical, social, mental, as well as spiritual. This means the incorporation into the Sunday-school activities of those things that interest and touch and mold every phase of a boy's life. It means the allotment of a definite part of the school period for the discussion of the things the group of boys will engage in during the week, and a through-the-week meet-

ing as a real part of the school work. This allows and provides for the athletic, out-door, camping, social, and literary outlet for the boy spirit.

Another forward step is progression in everything—graded Bible study, graded athletics, graded service, graded social life and graded mental activities. The work of the school to hold the boy must be new and diverse in its interests and big enough and broad enough to command his constantly changing attention. As his years so shall his interest be. To his years the work of the Sunday-school must correspond.

Organization as demonstrated in the Bible Class that is self-governing must be added to the above. Better have the gang on the inside of the church with a Christian-altruistic content, than to permit the boys to organize under self-direction on the outside; for organize and gang they must. The Bible Class, too, has advantages over every other form of organization. It has the Bible at its heart, the one thing necessary to assure permanence, and never allows the thought of graduation. Other boy organizations meet the need of certain specified years; the Bible Class meets all the needs of all the years, and is flexible enough to include all the special needs that are met by other forms of organization.

Without leadership, capable leadership, organization would be as dangerous to growth as a criminal gang. The greatest need of the

world is leadership. It also is the greatest need of the church and Sunday-school. By it all organization,—Bible Class or Boys' Club, becomes efficient or the reverse. For the Boys' Bible Class the leader should be a man, a Christian man, who has personality enough to command the boys' respect, and ability enough to direct the boy in doing things. This means a comrade-relationship of work and play, Bible study and athletics, spiritual and social activity, Sunday and week-day interest, and a disposition on the part of the leader to get the boy to do everything—government, planning, presiding, achieving—for himself. This is true teaching and leadership. The greatest thing in the Sunday-school is the teacher. For now abideth the Lesson, the Class and the Teacher, but the greatest of these is the Teacher.

In view, then, of all that has gone before, what shall be said of the Sunday-school and the boy? Each to each is the complement; the two together form a winning combination. On the one hand, the modern Sunday-school should meet the boy's need at every stage of his development in a physical, social, mental and spiritual way. It should give him variety and progression in the processes of his maturing, and suitable organization and trained leadership for character building and man-making. On the other hand, the boy will render the Sunday-school and church his service, and through both give his heart's thought, devotion, and worship

to his Lord. This is the whole matter of the Sunday-school and the normal boy, and is our vision of the future of the church. The past did not do it! The past is dead!

2. The Boys' Department.

That there is need for special boys' work in the Sunday-school is beyond argument, but what is not quite clear is the extent and completeness to which separation of the sexes should be carried. Many Sunday-schools, pushing the principle of separation to its logical conclusion, have recently established a boys' department. which takes in all the males between the intermediate and adult divisions. Whether this is overdoing a good idea, is a question on which as yet there is some difference of opinion; and while theoretically the plan has obvious advantages, there are usually many practical difficulties in the way, and it is still too much in the experimental stage to permit of any hard and fast conclusions. In any case, so complete a scheme of organization in an individual school should be reached by easy stages, because attempts to impose the larger and detailed machinery on the school all at once will tend to defeat the end it was hoped to serve, by inviting serious confusion.

The complete scheme for organizing a boys' department is as follows: Directly responsible to the ruling body of the church there should

be a committee on boys' work. If the field is small, this committee may include the pastor and Sunday-school superintendent, who, it ought to be possible to take for granted, are enthusiastic boys' workers; but in a larger field, the pastor and Sunday-school superintendent should be only *ex-officio* members of the committee, as the permanent success of the work demands the enlistment of as many volunteer workers as possible who are not tied to other heavy church duties. Boys' work costs, and the qualified men best able to pay the price, especially in time, should be placed on the committee.

The chairman of this boys' work committee should be the strongest man available in the church. Dr. Fiske's five essentials of leadership are: *knowledge,* which is the result of instruction; *power,* which is the result of training; *skill,* which is the result of experience; *character,* which is the result of moral living; *vision,* which is the result of "the climbing life." Toward the committee the chairman should always act as its head, and not in its stead; to the boys he should be known as the director of boys' work, or some other such title. He is the key man both in relation to the boys and to the other church organizations. In him heads up the full responsibility for successfully carrying on the work. His direct connection with the men and with the boys makes him the center of influence in the whole department.

As such this chairman is in direct touch with

the individual leaders of the different groups of boys, and with the specialists. The leaders are men and older boys for whom a training class is held the more thoroughly to fit them for their duties. Only in special features of the work are women invited to take an active part. The specialists are successful men along their lines who are willing to give the boys, as a group or in the department as a whole, an evening now and again to present their individual vocation or hobby. The bird-lover, the stamp-collector, the star-gazer, might profitably give them an illustrated talk; the geologist or botanist can take them out on a "hike"; the story-teller may interpret to them good literature; the fisherman and the advertiser tell them the secrets for catching real fish and for catching customers. Also, as boys' work director, the chairman comes in direct contact with the boys themselves. In the one hand he holds the leaders with the "minute-men" specialists, and in the other hand he holds the boys in their various groups; though this is by no means an instance where the right hand should not know what the left hand is doing.

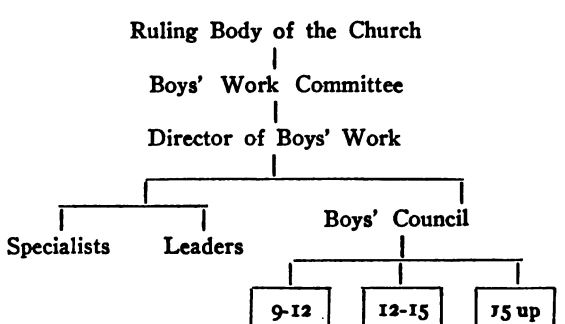
The boys themselves should be divided according to their years into divisions—nine to twelve (if pre-adolescent boys are included) twelve to fifteen, and fifteen up,—and just so far as possible the boys should do the grouping. Any iron-clad division on the basis of age must be made out of india rubber to afford the necessary

elasticity to allow a boy to go where he naturally belongs. Week-day gangs make the best Sunday-school classes. That new boy who has just come to the Sunday-school with or without his parents, may or may not be a problem. He will be, if the superintendent on finding out how old he is takes him to a class made up of boys about the same age and says, "Here is a new boy for your class." Registration in the secretary's or teacher's book does not make a boy a member of a class. Much better is it to tie the newcomer up personally to the boy or boys in the class who seemingly would be most congenial to him, and if he "makes good" with them there will be no difficulty in making him a real member of the group. Too often he is attached merely as an appendix, for which sooner or later the operation for appendicitis may have to be performed if the whole body is not to become diseased. Boys' workers must recognize the force of the principle emphasized by Professor Giddings that at the bottom of all groupings is "the consciousness of kind." Let the groups also have a voice in selecting their leader. It is better to present a list of accredited possibilities to a group of boys and have them vote on the man they desire, than to force a leader upon them without their participation in his selection. Scores of conferences with the boys themselves have revealed the fact that the five necessities of a live class are:—the gang spirit, qualified male leadership, organization of

the class itself, recreation, and the altruistic spirit.

When the divisions have classes enough to warrant, an executive committee for counsel and the directing of affairs, or, as it may be called, a boys' council, should be elected. Each of the divisions should elect at least two representatives and the boys' work committee should then name two other boys as representatives at large. The six or eight or any other number which might be determined upon to make up the council, will act as a sort of clearing-house for the committees composed of the boys in the respective divisions.

The following presents the scheme in diagram form:



Each division may be made up of several classes, and each class should not have more

than from eight to twelve members. Any of the forty-odd national organizations for boys can find a place in one of the divisions, but as typical, though by no means singling them out as the only organizations that have a place, the principles of "The Brotherhood of David" may be used for the classes from nine to twelve; "The Knights of King Arthur," from twelve to fifteen; and "The Pilgrim Fraternity," from fifteen up. Information regarding the first two can be had by writing Rev. W. B. Forbush, Detroit, Mich., and regarding the last from Prof. G. W. Fiske, Oberlin, Ohio.

It is always best, where possible, for the boys' department to have a room by itself during the Sunday-school hour. Then opening exercises exceptionally adapted to the boys can be used, and the whole session be definitely planned with the boys only in mind. On special occasions, such as Children's Day, Easter, and Christmas, the boys may assemble with the whole school, for care must always be taken that the boys do not sever themselves from the Sunday-school itself, or think that their department exists for itself alone.

With a resolve to be true to the boy as he is, the leaders in the department must be mindful not to repress the physical, social, and mental development of the boy, while they are seeking to develop his spiritual nature. The four steeds attached to the chariot of youth must be guided by the one master hand, if "He wins" is to be

written over the life. The points to mark in building a series of programs for the all-round activities of a boys' department are balance and variety.

The following list of such suggested activities may be greatly enlarged:—

A. Physical. (Manuals—"Indoor and Outdoor Athletic Games," "Manual of the Boys Scouts of America.")
   1. Body-building exercises.
   2. Athletic games.
   3. Military drill.
   4. Pyramid building.
   5. Scouting.
   6. Boating.
   7. Swimming.
   8. Camping.
   9. Coasting.
   10. Skating.
   11. Playground leadership.

B. Social. (Manuals—"Indoor Games and Socials for Boys," G. C. Baker; "Social Activities Among Boys," A. M. Chesley.)
   1. "Feeds."
   2. Socials and entertainments.
   3. Parents' receptions.
   4. Father and son banquet.
   5. Impromptu stunt nights.
   6. Providing special occasions for less fortunate boys.

7. Systematic visitation of the other fellows' homes.
8. Visitation of other boys' groups or organizations.

C. Mental.
1. Vocational talks.
2. Travelogues.
3. Addresses on health, citizenship, etc.
4. Life-problem discussions.
5. Talks on boy interests.
    a. Wireless.
    b. Aeroplanes.
6. Book reviews.
7. Publishing a paper.
8. Public speaking.
    a. Debates.
    b. Mock Congress or municipal councils.
    c. Story hour.
9. Current-topic groups.
10. Stereopticon and moving-picture lectures.
11. Parliamentary drill.
12. Groups for the interpretation of literature.
13. "First aid to the injured" class.
14. Educational "hikes."
    a. To study nature.
    b. To visit points of historical interest.
    c. To inspect industrial plants.
15. Craftmanship.
    a. Carpentry.

b. Printing.
c. Modeling.
d. Photography.
e. Pyrography.

16. Signaling.
17. Raising vegetables and flowers.
18. Collections.
    a. Stamps.
    b. Coins.
    c. Curios.
19. Exhibits.
20. Glee and instrumental clubs.

D. Religious.

1. Individual Bible study and prayer.
2. Bible study groups.
3. Mission study classes.
4. Boys' choir.
5. Boys' evening church services.
6. Ushering in church.
7. Running a messenger service for the pastor.
8. Committee service.
9. Systematic giving to Christian work.
10. Teaching Bible classes of younger boys.
11. Running a Sunday-school in the orphan asylum or any other place where boys are congregated.
12. Conducting song services in hospitals and old folks' homes.
13. Calling on sick boys at home, but especially in the hospital.

14. Leading groups of boys in the line of your own individual interest.
15. Sunday afternoon or evening "sings."
16. Conducting Sunday-school or evening church service in some neighboring community.
17. Help boys individually to find themselves.
18. Big Brother to some younger boy.
19. Crusade for clean athletics, clean speech, and the clean life.
20. Helping in the promotion of community sanitation and hygiene.
21. Providing special dinners at Thanksgiving and Christmas.
22. Reading to the blind.
23. Caring for needs of old folks in the neighborhood.
    a. Chopping wood.
    b. Carrying coal.
    c. Shoveling walks.
    d. Raking leaves.
24. Maintaining a boy in some mission field so that he can go to school.
25. Taking the place of some other boy at his work.

3. Leadership.

So long as good leaders for boys' classes are few and hard to find, men must be constantly called to face their responsibility. There can be only the highest praise for those splendid women who have done the Sunday-school teach-

in disciplining his boys if his discipline is based on a keen sense of justice, but otherwise it is unwise to try to discipline at all. Fourth: a sense of humor. This does not mean the knack of telling funny stories, though one who can tell a good story well gets a long way into the inner being of the boy; but it does mean the ability to see the humor of the situation, to discover the underlying fun in the circumstances, even when the joke is on himself. More fathers and workers with boys have been wrecked on this lack of the sense of humor, than on any other one rock.

The dearth of men as leaders for boys is not accounted for by lack of material. It is largely because the bigness of the work has not been put up to five-talented men. Ask the boys to name possible leaders, and the resulting list will be a surprise. Not every man named will be worthy the trust, though several men have been known to consecrate themselves to God when they learned that the boys had picked them as leaders, but that they would not be permitted to lead a boys' class, because they were not professing Christians. This list made by the boys may be enlarged by spending an evening at the University Club, or wherever young college men gather. Many of our recent college graduates, who were leaders in the Young Men's Christian Association work during their four years of student life, are not tied up to any form of definite Christian work, and can be

enlisted if the opportunity is worthy of their powers, as this certainly is. Strong men can often be better enlisted by the boys than by any one else. After the pastor, the Sunday-school superintendent, and the Y. M. C. A. boys' secretary have been turned down, the class of boys waiting on the desired candidate have gained him as their leader.

The training of raw recruits is the most efficient means of getting qualified leaders; and as there are not many men available who can instruct a group of leaders, the training class should be community-wide or city-wide, at least in the beginning. Then they can be held as sectional or neighborhood classes, and possibly the larger churches will be able to conduct an individual class. These groups should study the principles of moral education and religious training. What are the influences at work on the boy and how do they affect his moral development? We demand that the doctor have a technical training, and that the teacher in the public school hold a certificate; but almost any one who makes a profession of religion will do to look after the soul health of the Sunday-school scholars. They should also take up the psychology of adolescence. There are some very practical laws governing spiritual growth with which every leader of boys should be familiar. The laws of habit especially must be mastered, as well as the relation between the physical and spiritual. Moreover, the fundamentals of reli-

gion should be firmly grasped, so that non-essentials will not be discussed with the boys, and become the stumbling-blocks to keep them out of the Kingdom of God. This is necessary, also, because one of the greatest flaws in the present-day church is the hap-hazard preparation of the boys for church membership. The leader must also familiarize himself with the whole Bible, and not only the three or four inches of text in next Sunday's lesson. Besides, there are books about the Bible which he should know, if the thinking boy in his class is to be helped so that his period of questioning does not end in doubt. Practical methods can be discussed during the class hour; and that leader is wise who classifies all his really successful "stunts" under physical, social, mental and religious activities.

It is not as a boss over the group, but as a wise organizer and guide of the working body, that the leader is at the head. Suggestion runs, while commanding crawls, in dealing with boys. The leader's problem is to secure the boys' co-operation with himself in Christian activities. The familiar maxim that "governments derive their just powers from the consent of the governed" may be challenged, because "just powers" are not always produced by majorities; but beyond challenge in boys' work is the principle that leaders derive their effective powers from the consent of the led. The one question about the leader therefore, is, not how much nor how

good work he will do himself, but how much he will be able to get the individual boys and the group as a whole to do. The most one can do for a boy is what he gets the boy to do for himself.

VI

THE CHURCH AND THE BOY'S WEEK-DAY ACTIVITIES

The idea that the church has no responsibility toward things commonly termed secular has not altogether died out even in this day of progressive thought.

The fact that the church is active, as a rule, only one day in seven, and touches the growing boy only for about one hour in that one day, is to no small degree the explanation of the absence of the boy from 14 to 17 from the Sunday-school and from church membership.

Today church leaders are thinking along broader lines. In the past few years the boy has been studied as never before, although some mark with regret that that study has been the end for many boys' workers. Others, as a result of this same study, have formulated and applied a practical working program which has revolutionized the work of the church in relation to the boy; and the results have been truly remarkable.

It has been discovered that a boy needs a boy's religion, and that this is vastly different from a man's religion, and has little to do with questions of theology or exegesis. A boy's re-

ligion, as one of them expressed it, "is something that gives me a chance to show what I can *do* for Jesus Christ right where I live." Action is the keynote of the boy's life, and his religion must largely be intrepreted in terms of action.

The relation of the church to the boy's activities is one of personal interest, guidance and counsel, through men in sympathy with the boy, in things that touch every side of the boy's life, seven days in the week.

If the church is to measure up to this conception, the theological schools must enlarge their curricula sufficiently to give their students an opportunity to learn something of boy life, so that when they pass from the lecture room and the study to the work-a-day world and enter upon their fields of labor, the boy in these fields may be approached with an understanding of his development and needs. As it is, many clergymen are compelled to admit, "I was never taught anything of boy life at the seminary and I do not know how to approach this important and vital problem." The relation of the church to the boy will be largely determined by the understanding or lack of understanding on the part of the pastor, of boy life in general.

The church must be interested in the spiritual, intellectual, physical, moral and social needs of the boy, and be thoroughly conversant with every agency in the community which touches the boy at any of these points. A careful study

of these agencies must be made by the church, the weaknesses and strength of each determined, and the influence of Christian men brought to bear to strengthen these agencies where weak, to eliminate those which have no place, and to cooperate with all constructive agencies in giving the boy a chance for normal development along all lines.

In the spiritual realm, the Sunday-school must see that its teaching is a means to an end, and that end the bringing of every boy into the Kingdom in that town or city. This involves the careful selection and training of all workers with boys.

It is not unreasonable to hope that the time will come when every boy in a given church will have an older brother in that church who will be responsible to the church and to God for a knowledge of everything concerning that boy, and who will with the guidance of the Holy Spirit and the cooperation of the home and the pastor guide the boy past the pitfalls which beset his path during the years of storm and stress. Opportunity should be given to every boy, at some time during the year, for a frank talk with his teacher and pastor about the deeper things of his life. It should be expected that every normal boy will at the proper time in his development accept Christ as his Saviour and guide, and join the church to associate his efforts with others to further the work of the Kingdom in his town or city.

Along physical lines, there is much discussion as to the place of church gymnasiums, Sunday-school athletic leagues, etc. Each church must determine these questions for itself, but this must be kept in mind, that the church is responsible for the standard touching these things, and her duty is to see that men of Christian character have the direction of this work under whatever agency it is conducted.

With relation to the intellectual development of her boys, the church should see that Christian educators are on school boards and at the head of our institutions of learning and that the most careful cooperation between the church and the public school is developed.

In moral instruction the church has a great responsibility through the pulpit, the Sunday-school, and parents' conferences, to make her people familiar with conditions in the given town or city; and should band together all church forces to remove the causes of stumbling from the pathway of her boys. Too little thought has been given to this vital question and the ignorance of conditions on the part of the majority of the church leaders in a given community is greatly to be deplored.

The social life of the average church touching her boys offers a wide field for study. The methods employed in the Young Men's Christian Association in dealing with this side of boy life should be given careful consideration and then through conferences with its secretaries,

together with pastors, Sunday-school and public school teachers, a definite program can be worked out which can be carried through in the church, the home and the school. This supervision can be exercised over all social agencies touching the boy life of the community.

The pastor, superintendent and teacher have a great opportunity through an understanding of the home condition surrounding the boy to bring to bear influences which will strengthen the work of the home with the boy. If the church fail here most of her efforts in other directions will be of little avail.

The church must work in close cooperation with every agency touching the activities of the boy to make these agencies Christian in the full meaning of that word. This means a responsibility for her boy life seven days in the week and twenty-four hours in the day, and a deepening of the spiritual and prayer life of all of her workers with her boys, that they may be used as instruments of the Father for the salvation of souls.

Years of experience in boys' work only deepen the conviction that while help can be gained through social agencies and institutions, through boys' clubs and Young Men's Christian Associations, the weight of responsibility for the activities of her boy life and their direction, rests on the church; that she cannot delegate her responsibility; and that she should not shirk her privilege and opportunity.

VII

THE CHURCH AND THE BOY'S HOME LIFE

We will assume that the church is really interested in the boy and anxious to help him, whether or not the home is interested in the church.

At the start this probably eliminates quite a number of churches, the kind which has no program of work with boys, but exists mainly for the benefit of its adult members. Such churches, however, eliminate themselves in time; for the church which neglects its boys is on the way to death.

If the church is really at work at the conservation of boy life, one of its chief endeavors will be to establish and maintain right relations with the boy's home. The success of the church with the boy will largely depend upon this. A bad home environment tends to defeat the work of the church in saving the boy, and makes it far more difficult to accomplish its purpose.

It is not always the boy from the irreligious home who drops out of Sunday-school during the difficult days of adolescence; sometimes the boys from well-regulated Christian homes will

do this in spite of all that is done for them at home. But the boy from the irreligious home is ten times as likely to graduate from the Sunday-school prematurely. The same is true of the boy who makes trouble for the teacher or starts a rough-house riot at a Sunday-school social or even at a regular session. He is sometimes from a Christian home,—perhaps even from the minister's family,—but it is the notable exception which always attracts attention. Usually the troublesome boy is found to be a boy from a careless home which has abdicated its religious duty by that boy.

To a less degree perhaps it is true that the boy who resists longest the appeal of the Sunday-school for personal religious decision is from the unchristian home. Environment certainly is a large factor in rendering the boy susceptible to or immune to religious appeals. Plainly then, the success of the church with the boy depends in such large measure upon the relation existing between those two greatest institutions,—the home and the church, that the church cannot hope for large success with boys unless it definitely cooperates with the home.

To be sure, all good citizens have a vital interest in the matter of home improvement. The ordinary instincts of humanity lead us to help in the movement for better homes and better living conditions in any city; but if a man has become so hardened in the arteries of his sympathies that he feels no appeal from the home of

the poor or of the vicious, then even self-interest will demand of him that he share in this movement. Here is one of the points in our social Christianity where altruism and pure selfishness actually meet! Our close mutual interdependence is warning us that our own homes are not safe so long as other homes are bad either physically or morally. We are slowly learning the salutary lessons of our modern social solidarity. If there is a case of typhoid, or diphtheria or any other virulent disease in any home in the city, we are demanding that public notice be given by a flaming red card on the door and the disease be segregated. Slowly we are coming to recognize that moral contagion is just as insidious and dangerous as physical contagion. We are gradually becoming aware that our fair daughters are not safe so long as there is a single immoral pupil of either sex in the high school they attend; and that our boy is in serious moral danger just so long as a single morally defective home exists in the city. Moral contagion or physical contagion knows no social distinctions. We are coming to the point where we have a right to insist that no home shall be turned into a sweat-shop or a brothel, because the evil influences cannot be confined within the place where they originate. The damning germs of moral contagion spread throughout the community so insidiously, and inexplicably sometimes, that nobody's home is safe so long as a single neglected abandoned

home remains in the city untouched by the purifying, vitalizing touch of God's spirit. We may build palaces of stone, with plate glass and steel-barred doors and windows, hedged about with social convention, high brick walls, and an army of servants, and we may think our home at least is safe. It is not. It is only relatively safe and we are taking our chances. Thank God we are all so at the mercy of each other's good will and decent living that even our self-interest demands of us that we interest ourselves in the community's welfare,—and particularly the conditions of living in tenements and humble homes.

The church's relation to the boy's home will depend largely upon the relation of that home to the church. That is, the church's opportunity with the home will depend on the home's loyalty to the church. If the home is antagonistic to organized religion it will be exceedingly difficult for the church to help the boys in that home. Sometimes the boy breaks away from the narrowness of such a home and finds helpful comradeship in a warm, friendly church. Oftener the boy shares the spirit of his father and will not give the church a chance at his life.

Again, if the home is indifferent, careless, wrapped up in money making or the superficial pleasures and pursuits, with little thought of the church at all, friendly or otherwise, the result upon the boy is bad. He easily gets the idea that the church is of little importance and ranks it on the same level with his father's fra-

ternities or his mother's clubs. The church's relation to the home is far from ideal when the home itself is not loyal to the church. The ideal relation of the boy's home to the church is, of course, that of appreciative loyalty and glad cooperation, in recognition of the divine origin of the church as a Christian institution and its great power and usefulness in the world, particularly its power to help the home in the development of the boy. The home should recognize its dependence upon the church for its highest inspirations and for the religious instruction of the boys and girls, particularly in these days when so many homes utterly neglect religious instruction at home.

When this ideal relation is lacking in the home we must not blame the church entirely for its failures with the boys. It sometimes succeeds in spite of lack of home cooperation, but it must not be expected to do so.

Granted that the home is the fundamental institution in society and that its duty to the boy can never be delegated to the church, it is certainly true that our modern homes need help in their boy problem. Even the best of them need help. The church normally renders first aid to the home. It stands ready to render the largest possible help in the home problems, particularly its most serious problem of boy training.

Being a voluntary institution without legal authority, the church cannot and should not enter the home circle uninvited, or force its in-

fluence upon the boys. Even when the home influence is bad it should not do this. But it can ascertain the facts and secure through the legal authorities the protection of boy-life which is being abused. Even the extreme means of taking boys away from delinquent homes is sometimes necessary.

The church's first duty, then, in relation to the home is to become acquainted with the home-life, if possible; superficial knowledge of the boy, through an hour's opportunity once a week, is only a beginning. To win that boy the church must know his social contacts, and first of all in his home. More than 99 per cent of homes will welcome a friendly call from the boy's minister and leader and other church people who come in the right spirit. As the "Big Brother" idea grows more and more popular, fathers, or widowed mothers, will welcome the help of Christian men who offer to stand by their boys in their struggle for manliness.

When the boy is really going wrong and the church discovers it, the situation is often very delicate, but it should not be shirked. Perhaps a little timely work at once may save that boy. Often the father and mother little dream of the evil the boy has gotten into. Sometimes it is best for the boy to keep the parents uninformed, and sometimes not. If his minister or leader has discovered the boy's evil course and he has any hold at all upon the boy, it is often wise to appeal to the boy directly, face him with the

facts and offer to stand by him in fighting his temptation; meanwhile agreeing not to report the facts to his parents so long as the boy honestly tries to do right. In this way a peculiarly confidential relation is established between the boy and his minister. The boy is grateful for "getting a square deal" in not being disgraced at home, and becomes more and more grateful for the real comradeship which makes him strong to win his battle.

This is a rather heavy responsibility to be privately assumed, however. And if the boy does not prove worthy of this confidence the father should be promptly consulted. *A league of friendship* must then surround that boy, made up of his best friends only,—father, mother, pastor, teacher and "Big Brother." Persistent, manly, Christian friendliness will save every normal boy, and it is the business of the church to see that this "league of friendship" is quietly organized with the definite purpose of winning back every would-be prodigal who is just starting for the far country. The boy should be given every encouragement to prove his sincerity when he frankly acknowledges his fault and should be put on his honor whenever possible.

When the churches of a community are really thorough-going in their work for boys they will cover the whole territory with a friendly supervision of the boy-life of the place. Preventive sanitation has become one of our modern tri-

umphs and has remarkably reduced the city death-rate. It is time we discovered the necessity for handling our great evil of boy delinquency by the preventive method. Some good day in the future our Christian men are going to anticipate and prevent boy delinquency, with its terrible waste, by the "block method." All agencies for boy saving will be federated and will work a common plan. Every block in the city will have some Christian man as supervisor whose business it shall be to know the boys in that block, discover the danger spots, find out who needs help and then organize "leagues of friendship," secretly perhaps, to keep those boys from going wrong. Seldom will a home be found that will not deeply appreciate the co-operation of a friendly church in this serious matter.

But relatively few homes will need this sort of help. The ordinary boy is living a wholesome life. He is developing unevenly, however, and most parents do not know it. His physical and intellectual growth is spasmodic, sometimes rhythmic, but seldom symmetrical. It is the church's business neither to prescribe for the boy's physical needs nor his ordinary mental needs,—but it may be the business of the church to see that the proper agencies attend to these matters efficiently. Fortunate the city where the department of education attends to the physical examination of every boy. Adenoids are attended to, defective hearing and vision are

promptly treated, the needs of the teeth are looked after, the precaution of vaccination is taken, tendencies toward abnormal development are resisted, and even defects in facial expression and underdevelopment are sometimes successfully treated. It is a social crime to allow any boy in city or country to grow up with a physical handicap which might have been corrected if taken in time. The church can hardly go into the business of straightening cross-eyed vision or taking out kinks in hair-lips, but every church can cooperate with homes where the boys are physically afflicted and can secure for these boys the best modern medical treatment. In so doing the church of the Nazarene will certainly be following in the steps of the Master who came down from his Mount of Transfiguration to cure an epileptic boy.

Education is both a function of the home and of the church. In our country both have united in developing a strong system of public schools to which this function has been committed. Both home and church, however, have a right to see that this function is effectively exercised. If the schools in any respect do not function properly, the church has an obligation to the home to advocate and secure better schools. If the church feels that the schools are hopelessly inefficient in furnishing their children the essentials of a character-making education,—then the church has an unquestioned right to establish a school system of its own: but it has no

Fathers usually feel unfitted to do much of this personal work with their boys and the boy's friends in the church must certainly not neglect it.

With the resources of boy-life conserved by every possible means, and the boy's development secured by careful attention to all his growing needs, and his ultimate acknowledgment of Jesus Christ as His Saviour and Friend,—much yet remains. The church should receive him into membership not as a formal matter but for business. He should be definitely prepared for church membership and trained in membership subsequently; but most important yet, he must be made *useful* in his relation to his church else his growth will cease and his church life be irksome and perhaps valueless to him. The church must find a variety of ways in which Christian boys can serve, either in posts of leadership, at tasks of individual responsibility, or in groups working together to bring in the Kingdom of God among boys.

The relation of the church, then, to the boy's home is, in brief, the friendly relation of co-operation in every line of expert service for the development of the boy in Christian manliness and his growth into efficient citizenship in the Kingdom of Heaven.

VIII

THE RELATION OF THE CHURCH TO SOCIAL HYGIENE

Instruction in sex is essentially a privilege and responsibility of the home, though only the merest fraction of one per cent of parents are the first to initiate their boy into the mystery of life. As Dean Hodges declares, "His questions are avoided by his elders, or are given foolish answers which affront his self-respect. Presently he picks up some information, a good deal muddled and muddied, in the street." Or worse still, he is reading his favorite page in the daily paper, and alongside the story of the struggle for athletic supremacy, his eye catches some alluring advertisement saturated in the suggestiveness of quackery. Worried over unexplained nocturnal emissions, he becomes the easy prey of some unscrupulous practitioner, while his parents, teachers, and friends wonder what has happened. Or worst of all, he falls under the influence of some sexual pervert, who under the guise of friendship takes a devilish delight in deliberately debauching boys.

In the face of this situation, what is the duty of the church? It dare not maintain a prudish mock-modesty which would meet the

boy's natural craving for knowledge with a wall of enforced silence, nor, on the other hand, should it go to work in a wholesale manner to deal directly with the boys en masse. The church should instruct the parents, so that the parents can instruct the individual boy in the home. That parent makes a great mistake who turns this responsibility over to another, for there is no tie that binds the son to father or mother more firmly than timely and tactful education in matters of sex. Natural frankness on this subject unites parents and children, while there lurks in evasion or ambiguity the greatest force for the abating of mutual confidence known in family life. To the boy, what must be hushed up when he enters the room, or talked about with bated breath, weakens his natural trust in his parents at the same time that it arouses an unnatural curiosity; and sex is too much a tabooed subject in the home today. The cold "You can't understand," uttered with lack of sympathy or chilly reserve, has forfeited the confidence of many a boy in his parents, and started him on a downward track by sending him to doubtful and often dangerous sources of information for the knowledge he ought to get under the highest and purest influences.

The ideal method for the church in dealing with this problem is the holding of Parents' Conferences, where some Christian physician gives the necessary information on matters of sex and also illustrates how the parent can in

turn impart this knowledge to the boy. It may be best in some instances to hold mothers' meetings or fathers' meetings separately; but often the subject can be as advantageously discussed when both parents are in the one conference. Therefore, let an annual or semi-annual meeting be held for all parents in the church constituency. For those who will not come to this general gathering neighborhood sessions may be held, where some home will be opened and friends personally invited in to discuss the subject with the physician. If there are some who remain away from both the former meetings, the physician may at his discretion visit them in their homes.

These conferences should fit the parents to satisfy the boy's hunger for knowledge, from the time when at four or six he first begins to question, right through his young manhood. Should he not show any inquisitiveness, steps may be taken to inspire his question-asking by interesting him in the breeding of some household pet. One father erected a bird-house on a pole just outside his son's window. The mating and nesting of the birds gave the father the desired opportunity to talk with his boy. "Chumminess" between parents and son will make the personal method of question and answer most natural; but if there is not this "chumminess" it may be necessary to resort to the scientific method of studying reproduction in plant and animal life. Interest must be the test determining just the

198598

instruction needed at each period. The individual boy must be carefully studied so that the one who is guiding his thought may keep step with him in his thinking,—not running before or lagging behind his mental grip of the subject. However, "a year too soon is better than an hour too late." And since ignorance is responsible for a large proportion of the "shame that cannot be named for shame," every child should be fortified with the pure and beautiful before entering the public school, for then he will come in touch with some older boy who will delight to impart the knowledge he craves along the by-path of unclean suggestion. During the Santa Claus period of childhood the stork fairy-story may perhaps be permissible, but deliberate deception of "the-doctor-brought-her" sort should be put under the ban.

Where it seems necessary or advisable for the church or Sunday-school to inaugurate a direct campaign of sex instruction, the cooperation of the parents should still be actively sought. In fact, if only a definite amount of time is available for leading up, for example, to the oath of chastity, as in the Knights of King Arthur, nine-tenths of that time should be given, if necessary, to persuading the parents to talk with their own boy, and the leader only as a last resort should take the remaining tenth to give the necessary instruction. Then the leader should take the boys individually, and only in extreme cases should he talk to his group as a whole on sex

matters, for the boys differ greatly in their degree of intelligence on the subject. The mass presentation also opens the way for the light and careless handling of the topic among the boys themselves, and this must be avoided. Nor should the subject be lugged into the conversation, but introduced naturally at some opportune moment.

Giving the boy a book to read is really side-stepping duty. The information the book contains should be lighted and warmed by the parent's sympathetic personality, and the knowledge should therefore be imparted by word of mouth instead of the cold printed page. Following a conversation, the boy in his teens may be given a book suited to his stage of knowledge, with the request that he read it, and on returning it talk over any statements he may have come across that were not wholly clear. No book more than six years off the press should be used under any conditions, since within that time the medical fraternity has made discoveries vitally important to the boy. As from the rattlesnake, boys should be guarded against the pamphlets and circulars which mountebanks are scattering broadcast.

Surely not the least among the rights of the boy is his claim to know the meaning of sex, the function and hygiene of the reproductive organs, the universal law of offspring, the peril of ignorant and evil advisers, the danger and prevalence of social diseases, and chivalry toward

all womanhood. The parent who leaves a son to learn from vicious companions what he should have received from the lips of father or mother, is guilty of an unpardonable sin of omission, and loses the best opportunity of a parent's life to establish the boy's mind in purity and virtue. Thus through the home is the church related to social hygiene; and only as the boy's respect for himself, his respect for others, and his reverence for God, are raised and maintained at a high standard, will he be strong in meeting the tests which are bound to come.

IX

THE CHURCH AND RELIGIOUS EDUCATION

It may seem axiomatic to declare that the youth of our generation must receive religious education. It is a presupposition of our very civilization that there shall be a background of spiritual and religious ideas and convictions which shall permeate all other phases of our corporate life. Because of this primary value of spiritual interests, there is no greater national question than, "How shall a complete and adequate religious education be given to our youth?"

This question is, in the United States a much more baffling one than in any other country of the world. The conditions under which we live make religious education for youth much more difficult of dissemination than in a country where democracy is less pervasive, or where the church and state are in conjunction. In any nation we have learned to look to three coordinate institutions as the buttresses of faith; these are the home, the church, and the school. In most of the older countries these three agencies all try to develop some phase of religious education. The father and the schoolmaster each partake

of the priestly function. In ways that it is often hard for an American to understand, a boy finds his home the center of his best religious life. The school would leave out of its curriculum any other subjects or courses before it would abandon the hours set aside for religious instruction. In England, for example, every child and youth at school receives regular training in religious dogma and faith, as well as in the history and literature of Christianity. Just how this religious instruction shall be given and what its content should be is the perennially perplexing problem of British statesmen, but only an extreme radicalism would counsel the removal of this phase of education from the schools. In Germany an applicant's qualifications as a teacher of religion are carefully scrutinized before he is accepted at the *gymnasium,* and provision is everywhere made for children both of the Catholic and non-Catholic faith. Regular hours are specified each week for religious instruction. So in practically every other country the schools come to the aid of the church in giving religious education. The exceptions to this general rule are France and Japan. But Japan is even now considering a plan for supplementing her present school instruction in patriotism and general morals, by instruction in at least the common essentials of her various religions. When a few years ago France took religous instruction out of the *lycee* and other schools, she made careful provision for the universal adoption of a com-

prehensive system of civic and moral instruction.

In the United States, however, it has been decided that the state shall be wholly neutral to the church. As a corollary to this, the public schools must also remain neutral to all religions. We shall not here discuss the advantages of such a plan, although it seems to us that the advantages outweigh the disadvantages. We would simply call attention to the fact which is too seldom regarded by religious workers, that the schools in this country do not and cannot give religious education. Even the reading of a few verses of the Bible in schools seems to be a gradually passing custom. In eight states it is excluded from all public schools and in twenty others there has been no law or court decision on the matter, and it is left to the local school boards to decide just how much, if any, reading of the Bible shall be allowed. But even where the Bible is permitted, no one can say that the hurried reading of a few verses has any great value as religious education. We are facing therefore a situation that "would be impossible in London or Berlin, or even in Cairo or Constantinople."

This limitation under which our schools must do their work is one that must be clearly understood by all our churches. Only as the problem is clearly defined can be seen the greatness of the task to which the churches must set their hands. There are doubtless many things that

can be delegated to other bodies. The churches do not need to do much, if any, work in the field of purely intellectual training; this can be given to the schools. Many phases of social alleviation and correction can be delegated to organizations which make such work their main duty.

But the whole range of religious education of the youth of the nation is specifically the task of the churches. Wherever the churches, working through family or Sunday-school, do not do it, it does not get done. It is not enough to say that the American churches are as efficient in religious education as the churches of other countries; they must be more efficient because of the unprecedented need. Neither must any satisfaction be assumed as a result of comparison with an earlier day; the present situation is far different from that which was faced by an earlier generation.

This then is the task before the churches of America;—to do what in other countries has been done by the churches plus the schools, and, in many cases, plus the homes. To quote from Professor Coe: "So far as religion has a proper place in human culture, organized religion must voluntarily, at its own expense, provide an adequate system of religious education for the children of the entire country. The problem is not simply how to bring a child here and there to religious maturity. It is not merely how to maintain a given religious society or even a

whole denomination in health. The problem is how to produce a religious civilization."

Such a high result can never be attained unless a plan consistent with it can be evolved for each local church or group of churches in a community. Locally the problem must be solved because each community has all the essentials of the problem. This then would seem to be the task of the local churches of every community: —to adopt an adequate and complete scheme of religious education, and then to see that every boy and girl in the community is given a part in it.

Toward the first part of this task we are making slow but, on the whole, encouraging progress. The attainable ideal is that every church in every denomination in every community should have as its Sunday-school a *school,* entirely dedicated to the ideals of sound pedagogy. The best results of the best experiments must be put at the disposal of all. More expert leadership must be found for the work of each denomination, and, probably, for various interdenominational undertakings. The establishment of an inter-denominational teacher training class, for a scientific study of the adolescent status and needs, is to be greatly commended. A Sunday-school athletic league, a community effort for sex education, or a high school Bible study campaign, may be a contribution to the solution of the problem. But these and all similar efforts should be regarded against the

background of the infinitely larger problem,—that of a comprehensive system of religious education which the church shall direct much as the state directs the great system of public schools.

After the scheme of religious education is made the best possible in method and in content, then each community must bring it before each child who needs the training. To make this possible a way must be found of making a regular survey of the children in the community who ought to be reached. It should be a survey, not a bird's-eye view; a careful census and study of the boy-life and girl-life of the town. Such an investigation would show that at present there are great gaps in our child population which no church is adequately dealing with, gaps both of number of children, and of moral and social need. It would also probably show that in some cases there is over-lapping and consequent uneconomical waste of the treasures of the Kingdom. Such a survey should be undertaken as a community or inter-denominational task, and from the conclusion will doubtless emerge a policy of work as broad as the community and, in some ways at least, directed by a community organization like the Christian Association or the Federation of Churches. In any case a policy must be adopted to meet every religious need of every youth. The fence at the top of the precipice must be so skilfully made that not a single child can fall off. There

is a better figure: We must make it possible for each and every child in the community to come to the fountain of living water that our Lord has provided for "every creature." "Whosoever drinketh of the water that I shall give him shall never thirst."

X

INTER-CHURCH WORK WITH BOYS

An individual church today may outline, and may promote an adequate policy of work with its boys, and yet may neglect entirely, through indifference or lack of information, the possibilities open to it as one of a group of churches. The first concern of a church is with its own boys and those of its own parish, but this does not militate against the church-group work, as each is necessary to the other if the most complete policy in boys' work is to be carried out.

As at present best exemplified, what is implied in "inter-church work with boys?" The answer would seem to be as follows:

A religious, social and recreative program promoted by a group of churches in a community through a representative body of adults and older boys for the common interest of the boys and the churches in the group. Such a program must include the discovery and training of male leadership, both boy and adult. Mere athletic contests between churches do not constitute inter-church work in the true sense of the term. The church should stand for the complete development of the boy, and this through a balanced program promoted by thoughtful leaders. No such objective will be

attained without the social and recreative appeal along with the religious. The religious life of an adolescent boy cannot be divorced from his play life, and in the broadest and richest sense the reverse also obtains. Inter-church effort toward this ideal will add a zest and a completeness not to be secured by a single church. Boy nature is responsible for this fact.

I. BOY NATURE.

The normal fourteen-year-old boy is not a zealous denominationalist, but is intensely interested in activity of every kind, and especially in that which will render service to a common cause. This common cause for the boy is the Kingdom of Christ among other boys; and service toward this end is the vital expression of adolescent religion. Inter-church activities through social and recreative channels, while making the boy, through healthy rivalry, more loyal to his own church, will do so along broad religious lines rather than along the narrower sectarian lines. The adolescent boy delights to unite with his peers and with recognized leaders in a great cause which carries with it enthusiasm, hard "stunts," and tangible results. Cooperation and competition in a group of churches furnishes more of this element of healthy variety, adventure, and enthusiasm, than can a single church. We must recognize and base our efforts upon boy-psychology. It is a poor joiner indeed who ignores the grain of the wood.

In our present Sunday-school work the "gang" of boys is inevitably broken up so far as its church relations are concerned. They may be together every other day in the week, and perhaps a good part of the hours of Sunday, even. The gang is a unit in play, school and neighborhood fun, but is disintegrated as regards religious matters. This is unfortunate, and a weak point in church activities with boys. This defect cannot be eradicated entirely, but it may be minimized through inter-church effort which will throw the gang together occasionally in some united service or activity. Not only will each member of the gang be then more satisfied with the temporary disunion on Sunday, but will see that its united force is exerted along religious lines, as well as in some marauding expedition.

2. STRONG AIDING WEAKER.

The older boy's sense of justice and equality is keen, and its expression should be encouraged in every possible way. He sees boys in neighboring churches more or less favored than he, as these churches are better or worse equipped with leadership and facilities for work with boys. He must be encouraged to help strengthen his own church activities among boys, if he is in the less favored class, rather than to envy the other fellow, or perhaps, as is true in many cases, to desert his church for the one with the attractions. If he is in the more favored group, then there should be offered him the opportunity

to express his sense of justice and equality through "helping the other fellow." Inter-church activities here come to the rescue. Without such mutual concern and help, the poorly equipped or "sleepy" church is less apt to shake off the "dry-rot" process; and because there is, let us say, no Boy Scout patrol there, the live boy will join a patrol in another church. Likewise, the well-equipped live church, through the group effort, will be given the opportunity to contribute of its rich blood to the impoverished system of its weaker sister. Transfusion applied to the church today would be a Christ-like operation, beneficial alike to both parties. No richer red corpuscles for the purpose can be found than the adolescent boy with his abundant vitality and varied interests. The process, however, is not apt to take place when the struggling, almost boyless church just around the corner is practically unknown to the live nearby church filled with boys waiting for something worth while to do in the way of service. Should such service be entirely intra-church? May there not be a strain of selfishness in an intra-church baseball league in such a case as this, if such a league is all the church is promoting?

3. COMMUNITY APPEAL.

The justice of the community appeal need not be argued in these days, when we see what social service and extension work is accomplishing in some of our communities. In no line

of effort is the need so urgent or the waiting harvest so rich and abundant, as in work among the boys of our cities. And to no institution is the appeal more insistent, and rightfully so, than to the church. The larger proportion of these boys are outside the church or Bible School, and no organization can take the place of these agencies in the religious education of the adolescent boy. No challenge to inter-church work is more just or peremptory than this of community-wide effort among boys. No individual local church can adequately perform such a task, and neither would it be wise to attempt it single handed. A campaign of welfare work for boys in factories; a crusade for "clean speech, clean sport, clean habits," among boys in the high school; a persistent effort for better home environment for the boys of congested districts;—these strategic pieces of church work can be undertaken with some assurance of success only when groups of churches unite for the common welfare of the community to set men and boys to work for boys. Denominational lines in such problems count for little or nothing—they may even hinder. Certainly the appeal to the church boy to serve in such tremendous need is one for Christ's and humanity's sake, with the whole community and the whole church set before him, and nothing less.

4. DISCOVERY OF LEADERSHIP.

Leadership is the one prime and necessary fac-

tor in work with boys, besides the boy himself. Any plan which will discover and enlist men and older boys in church work with boys in their teens, is well worth attempting, even though it means breaking away from past grooves. The local church has not these leaders in sufficient numbers at present and is having difficulty in finding and persuading young men to enlist in its boys' work. The task involved in handling a small group of boys in necessarily meager activities in the average local church, seems small to a vigorous young man. The sacrifice of time and energy seems out of proportion to the results likely to be attained. Most ordinary men must be trained to see the significance of work with a small group of boys in a commonplace environment. Here the inter-church group of work enters in to advantage. Activities on a broader scale, competition, larger groups of both men and boys in social and recreative functions; opportunity for study by observation and comparison; better facilities and equipment;—these and other elements more obvious in group than in individual church effort, furnish an incentive and an enthusiasm which is attracting men to church boys' work where the inter-church plan is being tried. A man enlisted in the broader field will soon see the attractiveness and essential value of the small group work in the individual church, and take his place in the ranks. What is true in this respect with adults is even more applicable to

older boys as leaders. The larger circle of interest may become a training as well as an enlisting agency for the local church. The matter of definite training groups is considered elsewhere.

5. PUBLICITY.

Demands of boy-nature, the community-wide appeal, the increased opportunity for discovering and enlisting leadership, have been presented as arguments for attempting inter-church work among boys. Another reason to be named is the necessity for wider and more thorough publicity for our church efforts with boys. The demand for this advertising and its value need but be mentioned at this time. It is apparent to every thoughtful worker in the church that almost every agency in the community except the church is put before the people through the press and special printed matter. The church comes in for a very small share of advertising relating to its enterprises and activities. The church papers have a comparatively small circulation, and this only among church members. In no field of activity is this lack of publicity more apparent and more harmful than in the church's work among boys. A comprehensive and attractive program to furnish newspaper material; a corps of influential promoters; statesmanlike plans and new ideas; an impress on the community,—all these must be had to attract notice. Obviously a group of churches uniting in a local church program, and a vigor-

ous promotion along the more public, community-wide, inter-church lines, will command the attention which no single church can hope to get.

6. AVAILABLE FACILITIES, AND WIDER ACQUAINTANCES.

Other arguments for inter-church work with boys may be merely mentioned at this time. Athletic fields, gymnasiums, and halls for boys' activities are more available, because of cost and schedules, to a group of churches than to a single church. The Young Men's Christian Association gymnasium, for instance, could be secured with little inconvenience for occasional larger inter-church affairs, when it would not be available for the many individual church occasions. Inter-church work will doubtless put at the disposal of the church many outside facilities whch are not now available. In some few places such an inter-church spirit prevails that the churches of the community have voted to conduct their boys' work through the one church best adapted to promote it. All the institutional activities, such as athletic and social, are cared for through the leadership and equipment of this one church, with the understanding that no boy can secure these privileges unless he attends regularly the Bible class in his own Sunday-school. A not unimportant result of group effort with church boys will be wider acquaintance established between the churches

themselves, thus minimizing the danger of misunderstanding and disagreements.

7. ORGANIZATIONS.

Council.

A simple, effective scheme of organization is essential for inter-church work with boys if any adequate program is to be carried out. The first requisite is a small representative body composed of a few alert men with some understanding of work with boys and a real desire and resolve to know more. Each church should have one man responsible for its adolescent boys' work, whether or not there be an inter-church effort. This man should represent his church on the council, which becomes the executive body, both to plan and promote. Affiliated with this adult group should be a similar body of older boys, 15 to 20 years of age, composed of representatives of the Sunday-schools delegated to represent the boys of the schools. A couple of reliable Christian boys, attached to the adult leader from their church, united with similar fellows from the other Sunday-schools in the group, will constitute an invaluable aid in carrying out the activities. Neither is their advice to be despised. These two bodies meet in joint session, forming the council, whose business it is to see that the greatest good to the largest number of boys is derived from the inter-church contests, social functions, training groups, and other activities. It is also the arbitral board,

and should have the needed authority to plan and act.

Here is the place to state that in many smaller communities the Young Men's Christian Association is in a position to be closely in touch with and to represent each local church. In some cases the Association, as the inter-church agent, assumes by common consent the function of the above council; in other cases the Boys' Work Director of the Association acts as secretary of the inter-church council; in still other instances the council appointed meets at the Association building and is aided by the Association experts. In any case where there is a Young Men's Christian Association, a Sunday-school headquarters, or a Federated Church or Brotherhood Council, these agencies should be utilized.

A Definite Policy.

A policy for each season of the year, carefully worked out in advance, should be the guide in all promotion. This is more practical than a year's policy because the seasonal program is more adaptable to emergencies. Summer, fall, winter and spring, should each have its special activities, so arranged as logically to graduate one into the other. Below is given a suggested series of activities.

Training Groups.

An indispensable part of the organization is

that which pertains to the proper training of the men and older boys who are to act as leaders in social, athletic, and religious phases of the work. Inter-church work does not necessarily imply especially adapted training-groups. The training classes of the local church in Bible study, boy life, community and similar subjects are sufficient where these exist. But inter-church effort with boys imperatively demands some training groups along these lines; and if they do not exist in the individual church, inter-church groups should be formed. It is advisable in any case to have one inter-church training group to study boy life and its relation to church work, so that common problems shall be mutually considered. The best experts in psychology, pedagogy, sex hygiene, physical education, social service and other related problems, should be secured to address such a group.

Study of the Field.

Organization for a careful survey of conditions surrounding boy life in the community about the group of churches, is essential to any inter-church organization if the effort is designed to be in any way complete. Such a study can best be made through an inter-church committee, rather than by having each church study its own field. The survey will follow lines of investigation rather than geographical boundaries, and these lines may cross the territory of every church, and should be followed out by one ap-

pointed agent or group. Such a study should be one of the first undertakings following the organization of the council, and might be carried out by this body or by a special committee working with them. Other agencies, such as the Young Men's Christian Association and the public playgrounds can be of great use here.

The above plan of organization for inter-church activities assumes that some organization for work with boys exists in each local church participating. The most natural and adaptable form for the latter is that based on the organized Bible class. Each group is a complete unit, and by assembling these, with a simple general organization, a representative church group of older boys is united, ready for service and activities with other churches, as well as with their own. This plan also solves the problem of proper grouping and grading as to age and ability in connection with inter-church activities, especially where small congenial groups are desired for service and competition.

8. ACTIVITIES.

In listing any series of activities adaptable to inter-church work with boys, it must be borne in mind that varying conditions govern the promotion of such work. Games and out-of-door activity are seasonable; and weather largely affects indoor work. The type of community, whether residential or industrial; the existence of public school leagues; the presence of parks

and play grounds; the proximity of rural districts;—all these factors must be considered by the churches through their Council. With this statement in mind, the following catalogue of possible inter-church activities is presented under certain general divisions.

Athletics.

Baseball League and *Basket Ball League.* In such work utilize the Sunday-school athletic league or a county or city Sunday-school association, if there are such. *A Field Day* is attractive and might be engineered through the Young Men's Christian Association. *Indoor Baseball* during the winter is adaptable to organized class competition. *Swimming Instruction* and *Aquatic Meets* can be conducted with interest and advantage if so scheduled and organized as to be promoted through the Young Men's Christian Association, public playground, or other agency having proper facilities.

Outing Features.

The Boy Scout Movement is a vital force in local church work. Often individual churches have not sufficient boys, or leadership, or facilities to conduct such activity. A community Scout movement, promoted by a group of churches, with, if necessary, a Scout Master paid for part time, makes it possible for every church to have a patrol of Scouts. Some communities

are doing this. *"Hikes"* into the country and to points of interest, and *Overnight Camps* furnish, in the spring, summer, and early fall, a fine general activity for a group of churches. Often leadership for such effort is lacking in individual churches, and can be provided in a joint plan of work. *A Regular Summer Camp* of ten days' or two weeks' duration is practically impossible for all but a very few churches, because of expense and lack of experience and leadership. These obstacles are being overcome in some places by inter-church work, aided by the Young Men's Christian Association and Sunday-school Associations. *Spring and Summer Gardening* offers an intensely interesting and educative outdoor feature for a single church or a group of churches, preferably the latter, because of added zest, facility of leadership, and community range.

Literary.

Debating between teams of boys is now confined almost entirely to school and Young Men's Christian Association circles. There is no reason why this should not be done as a factor for social and mental improvement along inter-church lines. Likewise *Spelling Matches* could be used to greater advantage in the winter time.

Social-Religious.

Boys' Conferences have been promoted mainly by the Young Men's Christian Association, up to the present, but a few groups of churches have

conducted such gatherings with profit. Nothing is more conducive to good fellowship and inspiration to service than delegations of older boys from different churches coming together to discuss church boys' problems. *Union Boys' Rallies,* occasionally, bringing boys of the whole community to listen to an effective speaker, are likewise beneficial. Such an inter-church affair can be made worth the time and expense of a noted speaker whom a single church can neither afford nor attract. Of greater value, however, is the attraction of such rallies to the unchurched boys of the community. This value is attached to all the group activities here mentioned, and can hardly be attained by a single church. *Group Social Functions* for older boys and girls need only to be mentioned here. When purposeful, their importance cannot be overestimated, as there is a lack of virile social life in the average church community today.

Welfare Work.

Splendid pieces of community welfare work, more or less isolated in nature, however, are being conducted by individual churches at the present time. This work can be made more thorough and purposeful, and more extensive and lasting, through inter-church cooperation. *A Survey of Community Conditions* surrounding boys is inter-church work. So are *Campaigns for Better Living, Crusades for Personal and Social Hygiene* and so on. Only as these

are made community-wide in extent and non-denominational in character, will the causes be reached and a really preventive work be accomplished. No single church can undertake such effort without difficulties.

Training Leadership.

Finally, and of supreme importance in Work with Boys, *Training Classes* must be established. These are of two kinds,—*Teacher Training* for present Bible school teachers; and *Studies in Boy Nature* for leaders in church boys' work. Because of lack of qualified leadership to assume charge of either of these groups, the single church has done little along this line. The inter-church plan is making such essential effort possible and dignifying it in a manner which its importance deserves.

Shall we not remember the Master's command "Go ye into all the world and preach the gospel to the whole creation?" The greater mass of unchurched boys and young men in our church communities are a part of "the whole creation." Their indifference to the efforts of the local church today is a ringing challenge for churches to unite in a program so appealing, because of its breadth and united front, that careless boys and men must be impressed with our intensity of purpose and statesmanlike policy. This need of the unchurched alone makes inter-church effort basic in value,—for it is missionary and extensive in character.

XI

THE BOY OUTSIDE THE CHURCH

The boy outside the church and the Christian life is rapidly getting lost. But we do not actually believe it. He himself is in danger. Society is in danger because of him. The chances of finding and saving him now are about a hundred times as great as they will be ten years from now. We argue as to whether he is lost or not, and lose our enthusiasm about him. We do not worry about his danger; and we blame him over much, and the church and society not enough, when ten years later he commits a violent crime or quietly steals an election.

This apathy is chargeable to neither the orthodox nor the progressive thinkers. We both spend much time defending our view point, and let the boy outside the church drift into sin and vice. Meanwhile we wonder at the ineffectiveness of the church with the indifferent and vicious classes. Christ is not ineffective; nor need the church and Christian agencies ever be. What we lack is a sense of the *lostness* and the future unhappiness of the boy and man outside the Christian life.

Every worker among boys ought periodically to go into a prison or to the venereal ward of a

city hospital,—not for curiosity, not on a slumming expedition for fun, one of the most sacreligious things ever done, but to regain a sense of the awfulness of sin and to be aroused to the truth that "The soul that sinneth, it shall die."

Our claim, then, is that the boy outside the church is lost. How much do we care? Do we really think Christ died for him? Do we believe that he himself will be unhappy and a probable danger to society if he remains outside the Christian life? If we do, we ought as followers of Christ to do something *more* about it and something *different,* than we are now doing.

On the other hand, the church needs the boys of this particular generation more than it has needed them for many years. Not since the days of the German and English Reformations has the church faced such opportunities or such opposition. Never has she been so conscious of her great mission. Never before has she met the cynical rebuffs of a growing political party on three continents. Certain adherents of materialistic socialism scoff at the great pretensions of the Church. They scorn our claim that Christianity is the organized expression of a universal brotherhood. They point out how religious leaders have repeatedly harbored injustice and winked at oppression. There are Socialists aplenty who are friends of the church, and most Christians are sympathetic with every righteous effort for social justice; but in certain countries, and certain sections of our own great

cities, the church is laughed at when referred to as the possible agency for the solution of our great social problems. We believe most heartily that the church is just that agency and Christ the only solution; but there are thousands of boys living exactly where such comment about the church is everyday conversation. Unless reached now, these boys bid fair to develop into a generation of men who will give as determined an opposition to the churches as was given by the infidel group who misled so many superficial thinkers a generation since.

Today we have a program that challenges the imagination of youth as the merely individualistic program did not. We ask boys today not only to be good, but good for something. Wherever leaders are awake and studious, we can utilize the efforts of older boys today in this great program. They glow with enthusiasm over their part in such a great task as lifting society God-ward. One reason we have not held boys is that we have not enlisted them in interesting work. To the same age of boys who, in the Civil War shouldered muskets, and undertook long marches and fierce fighting, we give the job of passing singing books and marking library cards, and then we wonder that they lack enthusiasm about church work. Nowadays we ought to hold those we get, for we have an infinite variety of tasks for boys that are the "moral equivalent of war." This is all over and above the constant and self-evident

need of new masculine material in the church. The undertaking of these righteous tasks will save many a boy from a life of sin and suffering, or perhaps from an equally wicked life of ease and indifference.

I. GROUPS OF BOYS OUTSIDE THE CHURCH.

The field of boys without the church's influence is not only wide, but varied. They are not only in homes of poverty, but as often in those abodes called best homes, which are best only from the standpoint of creature comforts. The following groups comprise a field open to the boys' workers of most good-sized churches:

1. Boys in families where the girls and one or both parents attend regularly, some of the family being members.

2. Boys in families where the parents sometimes attend, but who are not members.

3. Boys in those families who naturally fall in the constituency of a particular church, but actually are not related to any.

4. Older boys, whose parents are not in the city, not connected with any church, but who come occasionally with a girl or boy friend.

5. Those boys living in districts deserted by the church, frequently at considerable distance, but sometimes not far from the church building.

6. Boys living in rural communities, where church service is so infrequent or the leadership so uninspiring, that they have ceased to consider

the church or religion a necessary part of a man's life.

2. CAUSES OF ESTRANGEMENT FROM THE CHURCH.

Among the reasons why sixty to ninety per cent of the boys in American cities and towns are outside the direct training of the Protestant churches are:

(1.) The growth of the materialistic ideal,—the great American idea that if a boy grows up and succeeds in business or profession he is an honor to his family and the community, no matter what his moral character or how lacking he may be in spiritual perceptions; the awful fact that we want our boys to be *smart*,—if righteously so, well, but at any cost, *smart*.

(2.) The lack of men in the Sunday-school up to a few years ago, before the adult Bible class movement brought so many men back to the Sunday-school. Many boys had reasoned that, as mostly women, girls, and small boys attended, it must be a female and a juvenile institution, and that therefore they as developing men could not afford to be mixed up with it. The fact that after the organization of a men's class, there almost invariably follows an increase in enrollment of older boys, gives credence to this theory.

(3.) The failure of much of our moral and religious instruction to connect up with a boy's daily life, that is, with the contents of his mind.

(4.) Sunday-school courses of study poorly

adapted from the standpoint of material. These have frequently not been progressive from year to year as are his school lessons. This has more often been from a feeling that it would be wicked to change the system, than from any lack of good material in the Bible and in other Christian writings, splendidly fitted to the adolescent mind.

(5.) The failure of the present day American home as a religious institution. The boy who sees little or no religion in his home, and can never think of it as a "place where prayer is wont to be made," has a hard time to connect religion with life; and anything he cannot so connect he considers useless.

(6.) An insistence on the part of teachers and leaders as to non-essentials in religious belief. These things are relics of former controversies, in which the boy of today has no part. Boys are turned away from the reality by being fed on the husks of religious thought.

(7.) A lack of attractive masculine leadership both for teaching and other activities.

Lack of a program with appeals to various sides of a boy's nature, and progressive from season to season.

(8.) The use of superficial boys' organizations instead of taking one organization like the Sunday-school and letting all the boys' activities function through it. Energy has been wasted in an effort to find some easy way to do church boys' work.

(9.) A failure on our part to realize that a boy is naturally religious, though he does not express his religion in the ways of an adult.

(10) The present transition in the use of Sunday, especially in the large cities and neglected rural communities. While congested conditions may make Sunday necessarily a different day than it was to the Puritans, it need not degenerate into a purely sporting day. This use of Sunday surely keeps thousands of boys away from Christian influence.

3. DIVERS KINDS OF BOYS.

A more tangible way to understand the boy outside the church is to visualize him in another set of groupings. This list is not complete, but suggestive:—

The boy still in grade school.
High and preparatory school-boys.
Wage-earning boys.
Street boys.
Delinquents (not in institutions.)
Boys in institutions.
    Delinquent.
    Deaf, dumb and blind.
    Dependents.

There seems to be no legitimate reason why the Sunday-school should not have every grade-school boy of Protestant parentage. The boys themselves think enough of education to continue

in the public schools. Religious education is just as interesting to them as any other form. An overwhelming number of parents approve of their boys going to Sunday-school even when they have no other connection with the church. Parents pretty largely control the more important movements of boys of the grammar school age, though they may not control such matters with the older boys of the family. The more study one gives to it, the more one becomes convinced that the reason why boys who are regular attendants at grade-school do not attend Sunday-school is traceable to our own program rather than to the parent or the boy. We must face the fact that these boys are separated from church influence very largely because our teaching and our general approach have been inferior and less attractive than those of the secular agencies of education.

The need of moral and religious education among school boys first becomes glaringly apparent during the high school period. At that age boys are given an enlarged liberty by their parents, or if this is not granted they usually assume it, or wantonly seize it. The number of high school boys in the Sunday-schools of many cities does not make a pleasing study.

A boys' work leader, intimately familiar with high school conditions, states that the two outstanding impressions made upon him in schools from Maine to California are the amount of immorality that exists, and the unexpected re-

sponsiveness to religious and moral appeal that exists at the same time.

Because of our sharp separation of church and state, high school boys learn much about the gods of the Greeks and Romans, but may not know that there was a God of the Hebrews; nor must they learn in school anything of that system of ethics. This is perhaps necessary; but it throws a tremendous responsibility on the church and allied agencies for bringing moral and religious instruction to high school boys. Most Sunday-schools respond by losing them just when they most need what the church should, and in this country must give if it is to be given at all. Secondary school boys are outside the church in alarming numbers, and nothing but the highest type of spiritual and intellectual leadership will induce them to return.

When one considers the wage-earning boys who are outside the church, one's mind must deal not with small, compact groups, but with literally hordes of boys not homogeneous, but varying in social status, economic condition and ideals; different from each other, too, in language and historic background. In proportion to school boys of the same age there are not so many more estranged from the church; only there are so many more of them, above say fourteen years of age. One is surprised to find in a large city Sunday-school how great a proportion of boys from fourteen to eighteen years are wage-earners. These boys should be con-

sidered by the church not only a field, but a force. They represent a future leadership that in the nature of things cannot be furnished by the colleges. Disregarding for the moment boys in commercial occupations, some 80 per cent of our population is industrial. It is very evident that there is growing among them a mass consciousness. They have a labor propaganda that tends toward the uplift of the whole mass as contrasted to effort by certain groups in their own behalf. This movement is beginning to show an enthusiasm akin to religious zeal. Some even claim that they no longer need the comforts or the aspirations of religion, now that they are launched in this program of social uplift. That the movement is in grave danger of becoming materialistic and lacking in moral perspective, is axiomatic. It is even now becoming apparent to the casual observer.

No fair-minded man questions the justice of the labor movement; but it needs to be spiritualized. This urgent need can be met only by the church, and she will do well to exert her influence upon those wage-earners who are still in the idealistic period of youth. The years before these boys will assume the leadership of the labor movement are few and brief; this is our opportunity to bring the spiritual emphasis to perhaps the most significant movement of our times. Some of these boys are now in our churches, others are near at hand, but others are far from our church doors and are to be

reached only by plans of effort as broad and a spirit as sympathetic as that of the Master himself. It should be said that in the main these boys are very responsive when once interested and make splendid promoters of the Kingdom, partly because they do not have so many other interests calling for their time and attention as do high school boys. Their knowledge of the fundamental facts of life is also more complete. This gives them a serious mindedness that no young man attains until he has begun to earn his own living, lending a steadying effect to the working-boy's Christian experience.

One of the most serious cases of estrangement from the church is the so-called street boy. It is well to look at him in the abstract; we have been sentimental about him too long. We have hurt him and society by admiring his brightness, and seeming to think that he is a necessary and proper part of the life of the city streets. He is not a necessity. His presence on the streets, except under the strictest limitations, should not be tolerated. It is a fallacy to think that he grows up to be a good and useful man. One occasionally does, but many more become thugs, hoboes, and the cheapest kind of undesirable politicians. If there is one boy outside the church that something should be done for, the street boy is that one. But more needs to be done than running a mission Sunday-school. The street boy is a result of our worst sins as a nation. No amount of work for individual

boys is sufficient, however desirable that may be as a bit of temporary effort. The street boy must be abolished. There is not a single thing that he now does that could not be done better by someone else. But we like to see the street boy, just as we do the fire engine; both are the results of our sin or carelessness, but both are spectacular and we delight in them.

There would be absolutely no street boy, as we know him, if it were not for the ugliest set of sins of which the nation is guilty. We buy papers and petty merchandise from boys all through the day, and in some cities far into the night, because in these cities, we have,—

Bad Housing—Intemperance—Commercialized Vice.

Unjust Industrial Conditions—Unnecessary Poverty.

Dense Ignorance—Permission or Non-Suppression of Child Labor.

Inadequate Regulation of the Street Trades.

A Wicked Optimism among the Well-to-do Classes.

One is reminded of the cotton mill manager, in a state which allowed the employment of young children. He was wont to dilate on all occasions on the fact that there was no such training and education for a boy as could be gotten in the mill; but his own boy was never allowed around the mill, being sent away a thousand miles to the best private school his father could find. We would not be so optimistic about

the "sharpening of the wits" a boy gets on the streets if it were our boy, nor would we be so sentimental about superficial efforts in his behalf, if we could realize how directly we contribute to a vicious system of parental neglect and exploitation that robs a boy of all his innocence, and makes him familiar with the details of a city's vice, at an age when he ought to be reveling in Stevenson's "Child's Garden of Verses," and be in bed at eight o'clock. The writer has talked with boys of just the tender age described, as late as midnight, while they were engaged in street trades in cities of North America, that are described by their Boards of Trades as "leading cities in business, education, and culture, highly desirable for residence."

If the church is organized for individual salvation and the regeneration of society, and cares for the little ones as Jesus Himself manifestly did, then it should in every city array itself against the forces that make the street boy a possibility. It is the height of folly to try to save a dozen of these boys in a mission Sunday-school, and at the same time never to lift a voice to destroy those tangible and well known forces that manufacture thousands of street boys every year. It is no more difficult to attack the cause, as complicated and as hopeless a task as that is, than to try to undo with individual boys what the city's cynicism and vice has done with them in a year or two on the streets.

Of course we should in Sunday-school, settle-

ment and club, try to get at the soul of every individual boy that we can; but the workers among boys in the churches of every city ought also to be united on a preventive programme, whereby, in conjunction with Playground and Associated Charity, with Child Rescue Agency and Child Labor Movement, in efforts for city ordinances to deal with specific problems, and in similar activities, progress may be constantly made in defeating the forces that produce the raggedly attractive, but undesirable boy of the street. Church workers need not go into sensational activities in matters where they have no knowledge. There are national and state bodies familiar with the details of all such movements, ready to do what might be called detective work. If church workers among boys will make themselves familiar with the principles involved, and know enough boys and homes to understand the connection between municipal laxity and human sin and suffering, they can make a great contribution to uplift and to further preventive work in behalf of the street boy.

The boy who is adjudged delinquent may or may not be under the influence of the church at the moment. But unless he can be diverted into the ways of rectitude again, he will soon be lost to the church forever. Catholic and Hebrew agencies of various kinds have taken a deep interest in delinquents from their own flocks, and in many cities have done effective work. The Protestant church has been slower to feel

and accept the responsibility in the cases of boys who go wrong. Perhaps the Big Brother Movement has been more effective in its mission of making the Protestant church feel such responsibility than in any of its other work. The problem of the delinquent child is so complicated, that most church workers are not qualified offhand to be of much assistance; however, if the officers of the court, especially in the better cities where juvenile courts are maintained, know that church workers are willing to assist, they will appeal to them in individual cases in their congregations or neighborhoods.

Some boys who come before the court are of course crafty and hardened; but many more are not at all so. The latter have gotten into trouble merely because of a lack of parental care. When father and mother are wage-earners, away from home from early morning until evening, the boy falls into evil ways from the simple fact of having no one to attend to him or to know where he is. Other boys, occasionally from families in better circumstances, fall into the hands of the law for doing things that in a village of a few thousand people would never be thought of as delinquent acts. Herding in city tenements makes delinquents of nervously energetic boys who have no room in which to expand.

The Boys' Work Committee of every local church should make a study of delinquency and of the hopeful experience in juvenile correction.

They should visit the nearest court several times. Then that church will be in a position to co-operate with probation or other officers in securing employment for boys who have been arrested, helping get them back to day school or Sunday-school, getting some one man to take an interest in a neglected boy, and giving help and encouragement to a widowed mother with a brood too large for her to look after. In such helpful ways can an individual church bring many a boy back from dangerous paths to normal Christian living. In the tragic moment when a boy begins to feel that society is against him, there begins one of the saddest processes in life,—the hardening of a boy's soul. Surely a church that bears the name of Christ ought to have a very large share both in reclaiming the individual delinquent, and in destroying the forces that make him such.

Another group of children outside the normal influence of the church is that extremely large number in institutions. The figure is staggering, running well into the hundreds of thousands. Dr. Hastings H. Hart well says, these institutions should not depend on the friendly offices of the "church or Young Men's Christian Associations to come in and conduct religious exercises," but should have among the staff of such institutions those thoroughly capable from intelligence and character to deal with the religious teaching and practice approved by the responsible boards. It would seem to us, however, perfectly proper for

the churches of a city to know something of the efficiency and spirit of such religious work in the institutions caring for boys in their municipality.

On visiting recently the Sunday-school connected with a school of some hundred and twenty-five boys (not delinquent nor even dependent), we observed that the door was locked at the beginning of the session, and kept so throughout the most dreary and unpedagogic bit of religious instruction we have ever experienced. The boys were from twelve to twenty years of age, precisely the period of deepest religious impression, but they were being prejudiced forever against everything that bears the name religion by stupid, unintelligent and unsympathetic approach.

4. PRACTICAL SUGGESTIONS.

Have one or two men on the local church's Committee on Boy's Work, who will make their primary study and effort the boy who has strayed from or never been under church influence.

The salvation of the boy in the church lies in having something to do. Here is something for him to do—going after the boy outside. This should not be done merely before some rally day, but constantly. A great leader says: "Boys represent the largest amount of unspent energy in the community." They are willing to spend much of it in definite Christian propaganda, if we can furnish the leadership.

Send boys out after boys of their own group,

as a rule; the converted slum boy after another slum boy, and the high school boy after his chum.

The moment a church has its programme well balanced and attractive to the boys already enrolled, others will begin to come. The church can be made a magnet, but the boys inside must first be charged with some power.

Watch for opportunities to establish outposts in neglected neighborhoods, preferably by interchurch effort where some real fishing for boys in danger can be done. Under careful guidance mature boys can be of great help here in teaching and leading groups of younger boys. A mission is not necessary for this work. It can be carried on at some humble Christian home in the neighborhood, sometimes at the home of a boy. Leadership is the only requisite, the rest comes easy enough. Boys can be reached thus in natural groups who cannot at first be drawn to any church building.

Have frequent opportunities for rounding up the boys secured, for decisions for the Christian life, and for joining the church. Boys can be brought face to face with their duty and privilege in becoming Christians without undue pressure or sensational methods. The evangelistic method seems to be more needed with the boy from non-Christian surroundings, though not to be despised with boys of Christian training. A boy's decision to follow Christ frequently leads to the in-gathering of the entire family.

Get boys to become intelligent propagandists. We quickly cool toward a faith or a way of life that we are not actively propagating.

No man will do much for the less fortunate boy until he gains a faith in all classes of men. The man who is naturally undemocratic works best somewhere else.

Zeal alone will not accomplish much with such groups as street and delinquent boys. Besides information about their habits and view point, and about successful efforts and organized agencies for dealing with them, one must have a wealth of consecrated common sense.

Boys outside the influence of the church present pictures either menacing or pathetic, but they are not hopeless; for they have idealism to which we can appeal, and youth with its dreams on which to build. Not many of these boys are going to come hunting salvation. For most of them the men and boys already in the church must go out into the byways; and we will do well to remind ourselves that this cannot always be done without much inconvenience to the worker, and possibly suffering and danger.

XII

THE APPEAL TO THE BOY

During the teens, when the boy's individuality begins to assert itself, the appeal of the parent, teacher, or pastor should not be of the omnibus type. No carry-all is big enough for any group of boys, or for any one boy for any length of time. Boys' tastes differ, so that the single direct appeal to the whole gang will fall short in some instances, and be as a spent ball in others. Varied interests demand variety of appeal; and he will be the successful leader who so studies his group that the favorite object or pursuit of each boy shall be touched upon from time to time. Too often for the effectual reaching of the boys, the leader himself has a hobby which he rides to death—much to the disgust of the boys. Here, of all places, the leader should most clearly recognize the need for elasticity in method for bringing light and life to a boy, should be quick to detect the proper line of approach for each member of his group, and should know the proper stimulus to apply.

The appeal must also be balanced, if the boys are to be best served. The excessive stimulation of the spiritual produces an irritation, if not an inflammation, which the boy would allay by mixing in other things; continuous harping

on the religious produces a monotonous note which the boy grows to dislike, for the boy is physical, social, and mental in his make-up, as well as spiritual. While the arrow of appeal should always be aimed so that it will hit the bull's-eye of the spiritual, the bowstring which drives it must be changed. The spineless, ditto-mark semblance is not the standard for the twentieth century boy. He who is to be pointed out today as an example plays the game of life in the spirit of the thirteenth chapter of 1. Corinthians, his whole fourfold nature being called upon to show loyal allegiance to Jesus Christ. Though some argue that it is no part of the church's business to provide for the play life of the boy, it is certainly part of the church's responsibility to help boys to realize the precise place of recreation in their lives. Recreation without religion is characterless, and a boy's religion without recreation is lifeless. Upon the leader will depend in the end which interest becomes supreme, and if he is qualified, the boys will sooner than later learn that their amusements and athletics are intended to brace their minds and bodies for the business of life in the service of the Master.

But not only should the appeal be individual and balanced; it should also be graded. What will stir to action the boy under fifteen, will generally be non-effective on the boy over fifteen. Until recently, little or nothing had been done in the great majority of Sunday-schools to adapt

the biblical lesson material to the successive periods of development; but now complete graded lessons for Bible classes are providing appropriate lines of work for all, in a constant endeavor to direct in the giving of individual expression to moral and religious truth. Professor St. John's Chart of Adolescence, "showing phases of development in different stages and suggesting plans for moral and religious education in connection with each," will greatly aid any leader in mastering his individual or class problems.

Moreover, the appeal for any single virtue should be scientific. Though feeling, knowing, and willing, are not different parts of mind, but are merely different forms of activity of one and the same mind, each is constantly striving for the mastery. The normal boy has his feeling fairly well developed, but is weaker in knowing and willing. Now to appeal to any boy successfully, the virtues must be classified under the different phases of consciousness: as virtues of the will, Ladd puts courage, temperance, constancy; as virtues of the intellect or judgment, wisdom, justness, trueness; and as virtues of the feelings, kindness, sympathy, benevolence. May it not be that Paul has even reduced these nine to three, and that faith includes all the so-called virtues of the will, hope those of the intellect, and love those of the feelings? To use a concrete example: temperance or self-control is a virtue strongly urged upon boys, yet what

is the method of the average teacher or speaker? Conditions are portrayed which draw or drive away the boy,—an appeal to the feelings, with sometimes a few facts thrown in to knock down the intellect; but temperance is a virtue of the will, and no boy can be self-controlled if the appeal stops short of rousing the will.

Seldom should the appeal at an evangelistic meeting for boys be for one thing only, but should be broad enough to take in the longings in the heart of every boy present. In treating the subject, "Boys and Christian Decision," *American Youth,* the official organ of the Boys' Work Department of the Young Men's Christian Association, says: "The necessity of bringing a boy at some time before manhood arrives, to make a personal 'commitment of himself' to Christ and His service is evident to all. Just how to do this is a question requiring great tact and wisdom. As far as any mechanical method can help us at all, the Forward Step card scheme, which has been widely used in recent years in Canada and the United States, is by all odds the best. For those who want to use a card with printed suggestions for forward steps, we have on sale at 124 East 28th Street, New York City, a supply of cards. A number of men have gathered the best experiments along this line and have then printed them in the following form:

I. SOME DECISIONS WHICH OLDER BOYS HAVE MADE.

(1.) To accept Jesus Christ as Master of their lives.

(2.) To unite with the church.

(3.) To stand firmly for clean living, clean speech, and clean athletics.

(4.) To give up some stated habit.

(5.) To read the Bible and pray daily.

(6.) To give money systematically for Christian work.

(7.) To urge some friend to take a Forward Step.

(8.) To accept and perform faithfully some definite duty in church, Sunday-school, or other religious or social organization.

(9.) To consider carefully as a life work the claims of Christian service.

These are artistically printed on fine quality card, and are sold at $1.50 a hundred, post paid.

We realize that some prefer to make their own card, or to use a blank one. There is a feeling, however, that mistakes will be avoided by those who have not thought deeply concerning this whole perplexing matter, by using this card."

It is a mistake to suppose that evangelistic efforts for boys can be discharged by setting apart a special "Decision Day" in the Sunday-school. In fact, the making of a mass-appeal before the fifteenth year is not without very

serious danger. The peculiar temper of the pre-adolescent boy makes any emotion epidemic; and what may look to the leader like "a revival among his boys, may turn out in the end to be no more than the passing of an emotional wave which has had no spiritual content, and which may conceivably leave behind it very disastrous results." Avoid always the sensational appeal, and the one that awakens any sort of hysterical response. The real work of leading boys to a decision must be done personally. Let not the fisher of men become what Fiske has styled "a scooper of minnows."

Leaders of boys should ponder Bushnell's picture of a kind of parental training for Christian discipleship that is still too common:— "They believe in what are called revivals of religion, and have a great opinion of them as being, in a very special sense, the converting times of the gospel. They bring up their children, therefore, not for conversion exactly, but, what is less dogmatic and formal, for the converting times. And this they think is even more evangelical and spiritual because it is more practical; though, in fact, much looser, and connected commonly with even greater defections from parental duty and fidelity. To bring up a family for revivals of religion requires, alas! about the smallest possible amount of consistency and Christian assiduity. No matter what opinion may be held of such times, or of their inherent value and propriety as pertaining to the genuine

economy of the gospel, any one can see that Christian parents may very easily roll off a great part of their responsibilities, and comfort themselves in utter vanity and worldliness of life, by just holding it as a principal hope for their children, that they are to be finally taken up and rescued from sin by revivals of religion. As it costs much to be steadily and uniformly spiritual, how agreeable the hope that gales of the Spirit will come to make amends for their conscious defections! If they do not maintain the unworldly and heavenly spirit, so as to make it the element of life in their house, God will some time have his day of power in the community, and they piously hope that their children will then be converted to Christ. So they fall into a key of expectation that permits, for the present, modes of life and conduct which they cannot quite approve. They go after the world with an eagerness which they expect by and by to check, or possibly, for the time, to repent of. The family prayers grow cold and formal, and are often intermittent. The tempters are earthly, coarse, violent. Discipline is ministered in anger, not in love. The children are lectured, scolded, scorched by fiery words. The plans are all for money, show, position, not for the more sacred and higher interests of character. The conversation is uncharitable, harsh, malignant, an effusion of spleen, a tirade, a taking down of supposed worth and character by low imputations and carping criticisms. In this kind of element

the children are to have their growth and nurture, but the parents piously hope that there will some time be a revival of religion, and that so God will mercifully make up what they conceive to be only the natural infirmity of their lives. Finally, the hoped-for day arrives, and there begins to be a remarkable and strange piety in the house. The father chokes almost in his prayer, showing that he really prays with a meaning! The mother, conscious that things have not been going rightly with the children, and seeing many frightful signs of their certain ruin at hand, warns them, even weeping, of the impending dangers by which she is so greatly distressed on their account; adding also bitter confessions of fault in herself. The children stare, of course, not knowing what strange thing has come! They cannot be unaffected; perhaps they seem to be converted, perhaps not. In many cases it makes little difference which; for if all this new piety in the house is to burn out in a few days, and the old regimen of worldiness and sin to return, it will be wonderful if they are not converted back again to be only just as neglectful, in the matter of Christian living, as they were brought up to be. Any scheme of nurture that brings up children thus for revivals of religion is a virtual abuse and cruelty. And it is none the less cruel that some pious-looking pretexts are cunningly blended with it. Instead of that steady, formative, new-creating power that ought to be exerted by the holiness in the house,

it looks to campaigns of force that really dispense with holiness, and it results that all the best ends of Christian nurture are practically lost."

To be effective, the appeal to the boy must be along the line of the positive. Although "don't" has been, and too often is today, the largest word in the vocabulary of boy-training, it is fast giving way to "do." The boy's growth in character is tested, not by his recoil from uncleanness, but by his advance against it. Negatives are only empty cartridges; positives are the nitric acid in appeal which make the glycerine of apathy the dynamite of action. Furthermore, it is example rather than advice which influences boys. Warnings are many times invitations. Nailing a hawk to the door of a certain chicken-house often invites the boy to venture into that particular hen-yard. Then, too, the appeal must be to the chivalrous spirit of the boy, for, as John R. Mott says, "Make the gospel hard, and you make it triumphant." Nothing other than the boy's expressing allegiance to Christ by joining the church should satisfy any Christian worker with boys.

"How shall I go up to my Father, if the lad be not with me?"

ORGANIZATIONS

That Christian workers may be familiar with them, some of the organizations now at work among boys are here listed:—

Agassiz Club.
Amateur Press Association.
Anti-Cigarette League.
Audubon Club.
Big Brother Movement.
Boys' Aid Society.
Boys' Brigade.
Boys' League.
Boys' Life Brigade.
Boy Scouts of America.
Boys' Wood Craft.
Brotherhood of Andrew and Philip.
Brotherhood of David.
Brotherhood of the Red Diamond.
Brotherhood of St. Andrew.
Covenanters.
Federated Boys' Clubs.
Friends of Boys.
Health League.
Junior Denominational Brotherhoods.
Junior Order of Moose.
Knights of the Holy Grail.
Knights of King Arthur.
Knights of Methodism.
Knights of the Round Table.
Knights of the Triangle.
Knights of the White Cross.
Knights of the White Shield.
Modern Knights of St. Paul.
National First Aid Association.
Newsboys' Scripture Union.
Order of American Boys.

Order of Sir George.
Otwell's Farmer Boys.
Phi Alpha Pi.
Public School Athletic League.
Pilgrim Fraternity.
Seton Indians.
Sons of Daniel Boone.
St. Nicholas League.
Success Club League.
Sunday-school.
United States Volunteer Life Saving Corps.
Young Men's Christian Association.

BIBLIOGRAPHY

Religious Nurture

Child and Religion.—Symposium in Crown Theological Library. ($1.50)
Fiske.—Boy Life and Self Government. ($1.00)
Griggs.—Moral Education. ($2.00)
Hoben.—Articles in Biblical World, 1911 and 1912.
Hodges.—The Training of Children in Religion. ($1.50)
Koons.—The Child's Religious Life. ($1.00)

Organization

Buck.—Boys' Self-Governing Clubs. (.50)
Forbush.—Church Work With Boys. (.50)
Foster.—The Boy and the Church. (.75)
Green.—How to Deal With Lads. (.80)
McKinney.—Our Big Boys and the Sunday-School. (.50)
Puffer.—The Boy and His Gang. ($1.00)
Religious Education, June, 1912.

Activities

Baker.—Indoor Games and Socials for Boys. (.75)
Chesley.—Social Activities Among Men and Boys. ($1.00)
Gibson.—Camping for Boys. ($1.00)

Johnson.—Education by Plays and Games. (.90)
Littlefield.—Handwork in the Sunday-School. ($1.00)
Manual of the Boy Scouts of America. (Boys' Ed., .25—Scout Masters' Ed., .50)
Spalding's Series.—Indoor and Outdoor Athletic Games. ($.10 each.)

Home Training

Religious Education, April, 1911.
Sharpe.—Foundation Stones. 3 Vols. ($8.00)

Sex Instruction

Edward Bok.—Books of Self-Knowledge for Young People and Parents. (.25 each)
1. How Shall I Tell My Child?
By Mrs. Wood Allen Chapman.
2. When a Boy Becomes A Man.
By H. Bisseker, M. A.
3. Instead of "Wild Oats."
By Winfield Scott Hall, M. D.
Hall.—From Youth with Manhood. (.50)
Howard.—Start Your Child Right. (.75)
Wood-Allen.—Child Confidence Rewarded. (.25)

Religious Education

Dewey.—Moral Principles in Education. (.35)
McKinley.—Educational Evangelism. ($1.25)
Porter.—The Purpose and Programme of a

Young Men's Christian Association in a Preparatory School. (.10); The Work of the Young Men's Christian Association Among High School Boys. (.15)

Sadler.—Moral Instruction and Training in Schools. ($1.50)

The Less Fortunate Boy

Addams.—The Spirit of Youth and the City Streets. ($1.25)

Bloomfield.—The Vocational Guidance of Youth. (.60)

Hogg.—Quintin Hogg. ($3.00)

Lee.—Constructive and Preventive Philanthropy. ($1.00)

Merrill.—Winning the Boy. (.75)

Robinson.—The Wage-Earning Boy. (.25)

Teacher Training

Foster.—Starting to Teach. (.40)

See.—The Teaching of Bible Classes. (Cloth, .60; paper, .40)

Slattery.—A Guide for Teachers of Training Classes. (Bds .50)

Psychology

Dexter and Garlick.—Psychology in the School Room. ($1.50)

Hall.—Youth, Its Education, Regimen and Hygiene. ($1.50)

St. John.—Child Nature and Child Nurture. (.75)

Swift.—Mind in the Making. ($1.50)

General

Alexander.—Boy Training. ($1.00)

Hall.—Educational Problems. 2 Vols. (Set, $7.50)

Hinckley.—The Story of Good Will Farm. (.75)

Van Dis.—Michigan Manual of Work With Boys.

NOTE: The books in the foregoing list may be obtained at prices noted by addressing ASSOCIATION PRESS, 124 East 28th Street, New York.

PART II

ADDRESSES

REMARKS ON PRESENTATION OF REPORT OF COMMISSION

CHARLES W. GILKEY, Chairman.

In Boys' Work the Men and Religion Forward Movement found it necessary to explore the field and break new ground, as perhaps in no other phase of its work. The question was seriously raised in the beginning as to whether Boys' Work had any essential part in this Movement, and some of us, as we have seen what has happened during the campaigns, thank God that the right decision was made. Boys' Work has been one of the biggest propositions, both as an asset and as an opportunity. A just cause has been won by the great forward step this year. The situation, as the plans have developed, has made it increasingly plain, that we are marching forward. Even the prophets could not foresee the problems that would arise in the year's work. It was with the foresight we then possessed that the Commission outlined its program last fall and winter, but the progress of the campaign in the different states has made it increasingly plain that the scheme we undertook was not a scheme of organization and work. In the campaigns on the firing line, the situation, as it emerged in city after city, proved that the problems we have set ourselves to study, in many cases, were not the problems most urgent. On the other hand, our

boys' workers found themselves confronted with urgent questions which no specialist was then able to answer. It became very plain toward the close of the winter's campaign that the original scheme, interesting as it might be, would not result in the most valuable contribution to the life of the churches. The problems we had not realized were being forced upon us. These facts considerably modified, indeed, in large measure transformed the task before us, and it soon became plain that the best thing to do was to turn our attention to the problems which the centers of campaign had brought before us, and focus our attention upon them.

We feel that we are on the firing line of an advancing force, and we hope to spell out the strategy that shall mean victory. In every campaign, military, political, religious, there are certian issues around which the real decision ultimately centers. It is those that attract most attention, that speak most quickly and accurately as to what is in the hearts of men; it is they on which the ultimate decision of the battle is determined; and we feel that we are making no extraordinary statements, when we say that the issue of the boys' work is one of the central, one of the special issues of the Men and Religion Campaign.

We base this claim on four great factors: First, is the response which this particular issue has met with wherever the movement has gone. It has impressed all of us to see how steadily, in

city after city, representations have come in, indicating, not simply in the big meetings, but in the training conference, that the boys' issue has been striking ten. Pastors, superintendents of Sunday-schools, church workers, have come with eager questions and with problems which the leaders in many cases were not able to answer. We have felt this, on the firing line, because the response, the interest indicated that the boys' issue was speaking directly to the churches.

In city after city the attendance at successive nights of the boys' work institute has run over 225, and in Des Moines up to 250. Platform meetings have shown 600 and 700 when this theme has been presented. It has also been a concrete response. In institute after institute leading ministers have sat with laymen, to ask "what shall we do with boys?" In one of the Central Western towns, at the close of the campaign, 149 men definitely committed themselves to Christian service on behalf of boys. There has been not only a response of the clerical and lay leadership, but a response of the boys themselves. In cities like Buffalo and Pittsburg, 500 and 600 boys have assembled as responsible delegates in conference from the churches. And the men who have been following this movement have, time after time declared that this interest and response is the most significant and encouraging thing of all. One of the leading men in Sunday-school work has said repeatedly that he views the contribution to the boys' work of the

churches of the country as its outstanding contribution. Some of the leaders have said that the response to the challenge of service on behalf of boys, and particularly the response of the boys themselves, has been the outstanding and encouraging thing about the campaigns. So we feel we are making no presumptuous claim when we say the campaign of the winter, in city after city, throughout the nation, has proved that in this boys' work issue we were guided of God to select points where the battle of the Kingdom of God must be pressed and where, if we can carry the day, the ultimate victory will be ours.

The campaigns of the year have brought out facts deeper than statistics. The attendance at conferences and platform meetings has given new emphasis and new evidence and authority to the conviction of the workers who believe that here in the challenge of the problem of boys' work is one of the great opportunities presented to the Church of Christ in America.

Fourth, at great central points we have been buttressed and reinforced by the experience of the last year. There is the fact, familiar to every student of boy life, that in the middle teens, not simply in the mind and body, but also in the soul, with every adolescent boy, the issues of his life are in the great majority of cases determined. The psychologists have been giving us that for a long time; the students of human nature and its development have been telling us that for years, but it is one of our national characteristics

that we frequently distrust academic conclusions, and want to seek for proof in the experience of practical life and work.

If there has been one result that has stood out more than another in this campaign, it has been that every investigation concerning boy life and boy development has confirmed and re-inforced and buttressed the evidence that there comes to the boy in the middle period, more than in any other period, the crisis of his life. What happens in his body is the outward manifestation of what happens in his soul. You can tell when he gets into trousers about what he is going to look like as a man. That outward settling of his physical frame simply parallels the process of his whole life. Similarly his mind is settling, his interests, his lines of thought his great decisions are becoming fixed. Similarly, his soul is settling, the moral issues of life have begun to emerge for him, and his personal attitude throughout has taken definite form. His soul is settling and the religious life, if he is to have one, is coming. What we have been particularly told at conferences has been abundantly confirmed by the experience of this year. At this age he constantly finds the ways divergent. The switch is thrown, in the majority of cases, right here, and as they boy takes the upper or lower track, between 14 to 16 years of age, so, in the majority of cases, his life proceeds into maturity and manhood. And right at this crucial time there face the boy some of the man's dangers,

temptations of his whole life time. With the consummate strategy of which the devil is master, he makes his most effective attack at this time. It is of great significance that just at this time, when the boy's life begins to divide, we find from the juvenile courts, the boy begins to go wrong. The overwhelming number of convictions of first offenses come at the age of 15. It is at least significant that the reports of the Boards of Education in our great cities, as followed in our social service investigation, show that as the boy goes out of school at the age of 14, and before he goes to work at the age of 16, there comes the crisis time of his life. Without playgrounds, without the right environment, his life begins just here to be perverted. In Chicago, 15,000 boys have left school and are not yet at work, and just here are exposed to some of the greatest dangers and temptations of modern city life. Investigation into the workings of the Juvenile Courts in places like Denver brings out the fact that here is the period when boys go wrong.

Investigations which have been conducted in city after city into the conditions of high school life reveal what is often appalling. Just here some of the characteristic temptations of our American life begin to get in their most effective work. The morals of the boy's life in the middle teens are comparatively simple. Shall he play clean football? It looks like a simple moral issue, but it is the issue upon which his moral char-

acter is settling. But the boy who does not think it matters whether he plays fair or not between fourteen and sixteen years of age, so long as the referee doesn't see it, is going to be a man, two or three decades later, who thinks its does not much matter whether he plays fair in business or not. It is different in its factors, but it is the same problem. The problem of self-control is acute between the ages of 14 and 16. New temptations and new forces are struggling in him. That problem is simple in the factors of the middle teens, but it seems to me that it is profound in its significance, for as the boy at that age begins to align himself, so will his attitude twenty years later as a man be to the great moral issues of life. At this crisis time, evil is making its strongest approach. This is the second fact, which our experience has brought out.

In the third place it has been just as clearly demonstrated that this crucial period is the place where, if we are wise, the forces of good can be brought to bear with most emphasis and success on the life of boys.

It is no time for pessimism, great as are the temptations that in American life, surround the boy in his middle teens. They are abundantly equalled by the resources which God has provided in the heart of the boy himself. There is no more wide-spread fallacy than that the boy in his middle teens is irreligious. In the great providence of God it has been so ordered that

the boy then is just at the place where, if his life take normal course, his individual religion comes forth and finds its expression. This has been told us over and over again, but the work of the campaign has brought out some very strong confirmation of it.

One set of statistics is most encouraging and illuminating on this point. In 308 coöperating churches, in 35 cities, an effort was made to find out at what age men joined the church. At the age of 12, there were about 200, from 12 the figure rapidly dropped, at 13 and 14 there was an ebb in the tide. At 15, a tremendous upshoot, until 480 boys were attending the church. Once more it dropped to 316, until, at 18, it has reached as low as 125. From there it falls still, and at 40, it is once more negligible. Of the male membership, more than twice as many joined at 15 as at any other age.

This brings us to the fourth great point. The Church of Christ has at last awakened to this surprising, startling fact. We have too long gone on neglecting the opportunity which God has put in our hand, wasting some of the most valuable resources; but the times of our ignorance we hope are coming to an end. It is a significant fact from which the Church may take warning that four of the great secret orders of this country have, within the last year, organized junior brotherhoods. They have seen where the crises came, where the possibilities came for training for the future life. They are doing ex-

actly what we are beginning to do, exactly that which the movement is calling on the churches to do, to concentrate its attention on this strategic age of the boy's life. The response of the church has been the greatest encouragement; it has been a most complete response, and constitutes perhaps, the greatest service which this movement has rendered. It has measured itself not simply by attendance on institutes or by enlistment of service or attendance of boys; it has manifested itself in the attendance of pastors, in the attitude of Sunday-school superintendents, who have begun to see where the real issue lies. It is very encouraging to us that the church has risen to the challenge of adolescent boyhood and is girding herself for service in the battle for Christ.

Now, it is just at this point that the big work to which our Commission has been directing its energy emerges. The question flung at us all over the country has been this: "We have heard a lot about boys' psychology and boys' religion and playgrounds, and all the rest. We believe in all that, but tell us what we can do in a single individual typical church that has not a playground, a gymnasium or expert workers?" It is that question that has faced us with reiterated urgency in institute after institute, meeting after meeting, that has turned the attention of the Commission to what we believe is the constructive work on the boy problem. It is that question which the report of our Commission deals

with. What can the local church do in an effective way to meet the various problems of boy life? We have had the most experienced men enlisted to help us in this task, and they have prepared a constructive and creative program to put at the disposal of the local church to help it to get at this boy problem. It is just here that some of the dangers come. We live in a time when machinery for doing this work has immensely increased. My memory fails me when I try to remember the number of associations that have been founded for doing boys' work. There is machinery in abundance.

One of the things we must look out for is the danger of thinking that merely to try one piece of mechanism or any three or four plans will be in itself a guarantee of success. There are churches and communities by the hundreds, all over the country, that have been aroused to the need of boys' work. The temptation of those churches and groups will be to say, "Give us a cut-and-dried scheme of organization, which will solve our problems," and if we are not very careful we shall be awakened, a year or two hence, to a cry like this: "Why was all this fuss made about boys' work, what is the panacea?" We have still the problem, and it will always be with us as long as boys are with us. There is no panacea in the local church or in the community to put our trust in; the problem is that of redeeming boyhood into the model and ideal of Jesus Christ. The problem is not to be solved

in terms of organization or machinery, important as these are; it is only to be solved in terms of personality. The only thing that will meet the situation as it stands before us at the present time is a great uprising of men, young men, Christian men, who will give themselves to this service as a personal service. We shall not solve it by organization except in so far as organization is a means for utilizing personal service. The thing we need, and most need, is an uprising of men who will apply themselves in their communities—not delegating this task to some one else or adopting some method and turning it over to an organization. The thing we need is men that will go back to their local churches determined to give themselves to Christian service on behalf of the boy, to utilize organization where it is useful, to use all those agencies where they are useful, but to make them a means and not the end for bringing to bear consecrated Christian personalities on the minds of boys.

In our boys' work we shall be tempted to try to purchase success with something less than the price success always demands. It is the eternal temptation of the Christian life to try to buy our success by proxy; to win one's way into the Kingdom of Heaven and the service it demands at some price less expensive than the price of personal sacrifice. There is no line of Christian service in which consecration costs more than in boys' work. It costs time—boys can waste more time than any individuals God

ever made. It costs nerve—try it on your ear drum. It costs patience; it costs tact; it costs all those things that in our life are hardest for us men to give. But your Commission wants at this point to reiterate its conviction that success cannot be bought at any cheaper price. It is only as we have men, Christian men, consecrated to the service of boyhood in the spirit of Christ, willing to give, not simply money or a name on a committee, but willing to give themselves—it is only as we have that that we can take advantage of the situation on the lines before us now, and press on to ultimate victory.

The Commission feels that the essentials of success are three: First, familiarity with all with whom you have to work—the essential of all good leadership. First and foremost, God always works in human life through incarnation. The word always is to be flesh and dwell among us. We are to behold its glory "full of grace and truth"; and the Christian ideal in which we believe in boyhood is to be incarnated in the lives of men, real men, who will be leaders, before boyhood is to be won. The first great challenge is this challenge of essential leadership.

Second, a definite program. The problem of the leader is to find the place for the machinery.

Third, it is not only a sense of leadership and a definite program that is required, but wise methods to guide personal service on the part of the boys themselves. Over and over again it has been said that work *for* boys is one of the

most difficult things and work *with* boys is one of the easiest. It brings out the fundamental principles that what we do we must do with the boys themselves. The room, the club, that boys fit up for themselves, though it has a dirt floor, will do more for those boys than the finest room that somebody else's money has brought to them. The gymnasium on the corner lot that the boys themselves have fitted up and worked out; the baseball and basket ball teams that the boys have organized themselves, will be more efficient than the finest equipment you can obtain for money. If the boys are behind it, it will be the best thing.

This movement is not simply for 1911 and 1912, but for all the years to come. One of the most significant, if not the most significant aspect of our campaign, is this: We are going out of business as an organization, but we shall all be disappointed if the influence and results do not show, not simply now, but in 1922, 1932 and 1942. We hope, and believe, that this movement has made, and is making, a tremendous lasting contribution to the lives of the churches. We believe that the boys' campaign is fundamental to this, because it is building for the future. Why is it that the problem of evangelism is always with us? Because we have missed the religious crisis of boys' life at 15 years of age. The solution of the boy problem of today will be the solution of the evangelistic problem of tomorrow. Why is it that the problem of Bible study is neglected? Because the church has let

70 per cent. of the boys drop out in their middle teens; because they have dropped out with the idea that the Bible and Bible study have no positive contribution to make to the proposition of manhood. When we have solved the problem of the attitude of the adolescent boy towards the Bible, we shall be a long way towards solving the man problem. Why is it so difficult to enlist men to social service in our churches? The root of the difficulty is here: Our mature American citizen has not yet realized his personal responsibility to people whose lives do not immediately touch his. He realizes it to his wife and children, but that he has a responsibility to a person in the next block, to his fellow citizen in the slums, is a fact to which he has not yet awakened, and it is perhaps too often hard to awaken him. But if we begin where the altruistic sense of responsibility is at the keenest, and if we begin to educate that sense of responsibility for the other fellow, we shall find that the solution of the boy problem today is the solution of the social problem tomorrow.

What makes this an empire problem? Simply because we have not yet learned to think in world terms. If we take the boy when his interests, geographically, socially, spiritually, are growing, when his horizon is enlarged, if we keep on enlarging that horizon we shall find the solution of our boy problem is the solution of our empire problem tomorrow. And so along the line. If the successful grappling with our boy prob-

lem, as we believe we have begun it, continues, it will mean that all these problems will in larger and larger measure, be progressively solved.

"THE DEMAND FOR A COMMUNITY-WIDE CAMPAIGN IN BOYS' WORK."

DAVID R. PORTER

The period of boyhood is the great decisive-making period, the great vision-forming time. It is the great battleground of temptation and the church must conduct different phases of work for different classes of boys.

After all, there is no boy problem, but a man problem. Some of us have found very often that boys' work is much like an umbrella, very useful at times, but very apt to be forgotten. It seems to me that it would be nothing short of a national calamity if, after stimulus of the men and Religion Forward Movement the churches of America, and other organizations that are working for the salvation of American boyhood, should within six months act as if nothing at all had happened.

If I am not mistaken, the time has come, not simply for the local church members do their work alone, but if we are going to solve this problem in any given community, it is absolutely necessary that the individual churches unite in some sort of community campaign.

Perhaps you have found sometimes that an individual boys' meeting is a mediocre success, if not a failure—I mean, the ordinary boys' meeting. Well, it *is* very often a failure. But

wherever meetings or conferences are held which draw boys from every section and every class to attend a community-wide meeting, the success has been little short of phenomenal. The campaigns of this movement have, I think, proved to us that if in no other place, at least in work among older boys we must unite.

When a boy enters the High School he comes in touch with the community, and is built up by community interests. His social life is organized on the basis of the community. His vices, even, are community vices; but there is one place in all the wide interests of the boy's life where we say, "You are not a man interested in the community. In the moral and religious life you must be a Methodist, an Espiscoplian, a Presbyterian, and so on." In other words, we are bidding for the religious life of the boy in an abnormal manner. It would be a good thing if we could see that a great price has been paid for our denominational barriers—the great price of the loss of the older boys.

In any given community if we are going to reach the older boys, it is absolutely essential that there shall be some kind of plan as broad as the community itself, uniting all creeds and denominations in the solution of this problem.

Then, too, we must ultimately bring religious education to every boy in our nation. It has been said that there are in a community three agencies of moral and religious education: The home, the churches and the public school. Some

of us have found that the homes of America are not the institutions of moral and religious education that they used to be; and when we turn to the public school, what shall we say? We have taken out of the public schools of this country all religious education. You will not misunderstand me, if I say that no schoolman would dare to maintain that we have anything like a comprehensive system of moral education. In taking religious teaching out of our public schools, we have done what no other civilized nation has dared to do, because we have withdrawn from our great school system that one thing that is the buttress of national character.

Two other nations have taken religious education out of their schools—France and Japan. But France has substituted a system of moral and civic education, such as no other country has thought of. In Japan, when they took religious education out, they put moral education in, and recently, there has been held in that country a conference of all religious organizations to consider what kind of common religious instruction could be restored. We are, therefore, facing in this country a situation such as no other country has ever faced in the withdrawal of religious education from our public schools.

That lack must now be supplied somewhere from without, and only by the Christian churches will the boys of America ever be safeguarded from the non-religious life.

The Church of Christ must rise up and do

what it has never been called upon to do in any other nation. The churches of America must be infinitely better than the churches of England and Germany. The churches of America in the next ten years must be, not only as good as they were twenty or forty years ago, but they must be infinitely better. The time has come in this country when we must get together to face this great challenge. The Church of Christ must rise up and promote a comprehensive scheme of moral and religious education that will do, in a volunteer way, for the millions of boys what can not now be done by compulsory curriculum in our public schools.

SETTING BOYS AT WORK FOR THE OTHER BOYS

HUBERT CARLTON

The whole Forward Movement, emphasizes the necessity for insisting that the individual man fit himself for, and consecrate himself to the winning of other men, one by one; and much discussion has also been devoted to the necessity of the man seeking the boy. That is all right as far as it goes. But, there has not been nearly sufficient talk, in my opinion, of the necessity of the individual Christian boy being taught to win other boys. In my opinion at the present time, the church is teaching her boys a religion with the heart left out. She is teaching the boys under her care, that it is their duty to live straight, that they must declare themselves on Christ's side, go to church, say their prayers, read the Bible, set a good example, live straightforward, and manly, and honorable lives, but she is not teaching them that it is absolutely impossible for any boy to be a real Christian unless that boy is making it easier for other boys to become Christians, and for other Christians to be better Christians. And I say, whenever the church has under her control any boys who are not being taught that it is their main business in life to prepare themselves

quietly, lovingly, to win other boys, and to bring other boys to serve the same Saviour they serve —then I say, in every single instance, that it is a world's tragedy. Every single man, clergyman, Sunday-school superintendent, Bible class reader, school superintendent, choir master, or any one who is not insisting on that fundamental truth of the Christian religion, is a man who is depriving the boy of a good gift, encouraging him to grow up supine and indifferent, not exerting himself to win others.

We hear a great deal about boy psychology. There are a good many things they tell us that are wise, and some that are not wise. I have not very much use for their conclusions, where they try to measure those influences by psychology. The influence of the Spirit of God upon the boy's soul is far above any deductions any psychologists can bring about. There is one thing in which he is right, and that is, that there is a terrible danger that the boy, who is a creature so full of sentiment and emotion, shall receive very great injury if he be allowed in his religion to be too intensive. One remedy is not to allow a boy to think too much about his own religious condition. Send that boy out in active work for the Master, and let him see how he can serve other boys.

We should see that the teaching of the Bible and the example of our Lord, who busied Himself about "His Father's business," be carried out by your boys, and teach them that they are

responsible for other boys, that they have more influence over other boys than men have over men; that it is the high water mark of personal influence, and you see that it is put into practical operation by having these boys go out and win their thousands, win tens of thousands, and millions of other boys to the Cross.

THE BOY OF THE STREETS

MORNAY WILLIAMS

The figure that to me is the most appealing, the most neglected figure in our life today is the boy of the streets. It is the most appealing figure, because he is the survivor of infant mortality of the slums. That means that he has more nervous force than his brothers and sisters, has lived through physical conditions they could not stand, and is still living under conditions that no child ought to live under. He is the most neglected, he is practically motherless. That does not mean that his mother is necessarily dead, but industrial conditions have driven him out. He is crowded out, because he lives in one room with the rest of the family, and he is left to fight it out in the street. The street is his home, his school, and his playground. That means that he is the manufactured product of our city life, our great civilization, and he must necessarily become a juvenile delinquent, as we call him. That boy is not taught by your churches, and so far, the way to help him has not been found.

Personal influence will do something; the Big Brother Movement will do a little; vacation schools will do a little, but nothing like all. I know what I am talking about as well as any

man, for I have been for ten years at the head of the largest Protestant institution devoted to this work, through which 40,000 boys have passed. I challenge the great Christian Church, in the name of my Master, to find a solution for the boy who is going to pull down the Church. That is the reason I am interested in boys' work.

THE WAGE-EARNING BOY

C. C. ROBINSON

There are a lot of men not only in churches, but in our homes, who have forgotten they were ever boys. A man said to me recently, "I would not take a thousand dollars for what I heard in one address about a father adjusting himself to the change in a boy's life through the adolescent period." Again and again has that message come to me about the advantage it has been to fathers. I know of nothing that is more needed than the return to the family altar where a family worships God. At the close of mothers' meetings, mothers have said to me that they were going back to reproduce the family altar.

I would like to say a word about the group of boys between the boys of the street and the boys of the high school type. There are almost four millions of this in between group who go out to work. I am coming to the conclusion that in the Sunday-school we must handle these boys differently from the high school boys. I do not mean divide them for any snobbish reason, but their temptation is different, their minds are different, they are thinking about wages, they are not filled up with Greek and Roman history, and the teacher in the Sunday-school needs a different lesson for them than for the other boys. I

am confident that in our churches we are going to have a change pretty soon.

Remember this: The wage-earning boys are going to dominate the trades unions in a few years' time. Where can we get better forces than the wage-earning boys?

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building